CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, MARCH 18, 1843. VOL. XXII.—NO 11

RELIGIOUS MISCELLANY.

UNITARIANISM OF THE LATE DR. CHANNING.

The Baptist Advocate, a paper published in the city of New York, in its number of the 11th of Feb. ult, contained an article, extracted from the Jan. number of the London Baptist Magazine, attempting to show from one of his letters written so late as August 1842, that Dr. Channing had renounced his Unitarian belief. The Rev. F. A. Farley of Brooklyn, N. Y., feeling that the letter was misinterpreted and the imputation unjust to the memory of Dr. Channing, sent an article in reply to the Baptist Advocate, which the Editor declined inserting on account of its length, though in a note in his paper of February 25th he admits 'that the writer shows conclusively that the views of Dr. Channing had undergone no material alteration, but that he was as decidedly Unitarian at the close as in any part of his life.' The length of the article, in our judgment, hardly justifies the Editor of the Baptist Advocate in declining to publish it. It takes but a few lines to make against any individual a general and sweeping charge, which it may require as many columns to disprove, and if he saw fit to make or adopt the charge, he should have been willing to give the same publicity and circulation to the disproof. And if he saw fit to return the article it was, to say the least, a species of rather contemptible bigotry and discourtesy to address the envelope containing it to 'Mr. Frederick A. Farley, Esq.' The Baptist Editor will not presume, we suppose, to deny that he knew that Mr. Farley was a clergyman in regular standing, of established reputation and character, and justly entitled to the form of address which immemorial usage and Christian courtesy among all denominations, save the Quakers, attach to the office. But the matter is not worthy of further comment.

Mr. Farley's article is long; but as the charge may be repeated in other quarters and as the refutation is elaborate and conclusive, we deem it a duty to insert it in our columns. We give first the article referred to, from the 'London Baptist Magazine.

[From the Jan. No. of the London Bap. Magazine.]

THE LATE DR. CHANNING.

Dear Sir'—In reading over the Cornwall Gazette of Friday the 18th instant, I met with the following paragraphs in reference to the late Dr. Channing. The extract from one of his letters is of high interest; and the reflections accompanying it are, to a considerable extent, painfully just. Your insertion of them, in whole or in part, will oblige,

Dear Sir, yours, &c.,
W. F. BURCHELL.

Rochdale, Nov. 25, 1842.

EXTRACT.

'This eloquent preacher and powerful writer, who in a private station, by the force of only talent and character, could win the admiration and influence the opinions of a nation; who had the courage and the virtue to denounce the sins of his countrymen,—the foul blot of slavery, and the nefarious invasion of the Texas, died early in last month, and his death is regarded throughout the United States as a public loss. The opinions of such a man, especially towards the close of life, are always interesting; and, after having held the cold and presumptuous heresy of those who 'deny the Lord that bought them,' we desire to know how he thought and felt when infirmity compelled him to retire from active duties, and warned him of an approaching change.

'We are happy to be enabled to lay before our readers the following extract of a letter which he wrote from Boston to Mr. W. Trebilcock of Carharrack in Gwennap, in this county, and which is dated so lately as August in last year.

'As I grow older, I grieve more and more at the impositions on the human mind, at the machinery by which the few keep down the many. I distrust sectarian influence more and more. I am more detached from a denomination, and strive to feel more my connexion with the universal church, with all good and holy men. I am little of a Unitarian, have little sympathy with the system of Priestley and Belsham, and stand aloof from all but those who strive and pray for clearer light, who look for a purer and more effectual manifestation of Christian truth.'

'This, from Dr. Channing, is an important, a painful confession. It is melancholy to find such a man, in the last stage of life, compelled to distrust the tenets he had held and taught, without knowing what to take in their stead; seeking everywhere to attach himself to personal goodness, in despair of attaining to divine truth; and, while the multitude regarded him as the light and glory of their land, to see him, by his own confession, 'waiting for light, but behold obscurity; for brightness, but walking in darkness; groping for the wall like the blind, and stumbling at noon-day as in the night;' distrusting the fallacies which had led him astray, but unable to apprehend those great and saving truths which alone could guide his feet into the way of peace—those truths which even little children can receive in the full assurance of faith, to their great and endless comfort. But thus it hath ever been. The world by wisdom knew not God, who 'out of the mouth of babes and sucklings hath perfected praise.'

OPINIONS OF THE LATE DR. CHANNING.

Messrs. Editors,—An article headed 'the late Dr. Channing,' which appeared in your paper of the 11th inst., has been shown me by a friend. It is taken from the 'London Baptist Magazine' of Jan. last, and by that from the 'Cornwall Gazette' of 18th Nov. 1842. It seems to me so well calculated to give your readers an erroneous impression in regard to the later religious opinions of the eminent man referred to, that I feel constrained to ask some space in your columns.

The important part of the article, is a brief extract of a letter which 'he (Dr. C.) wrote from Boston' and which is stated to bear date 'so lately as August' 1841. There would seem to be little doubt that he was led from some circumstance, to dwell with his foreign correspondent upon what, from his earliest ministry, was a source of peculiar pain to his enlarged and benevolent temper,—I mean the sectarian spirit which haunts the Church. The whole 'extract' should be borne in mind, and therefore I repeat it.

'As I grow older, I grieve more and more at the impositions on the human mind, at the machinery by which the few keep down the many. I distrust sectarian influence more and more. I am more detached from a denomination, and strive to feel more my connexion with the universal Church, with all good and holy men.'

Thus far, Mr. Editor, all is in perfect keeping with Dr. C.'s entire career. His colleague in the ministry, the Rev. Mr. Gannett of Boston, says expressly in his funeral address, that 'with the increase of his years, while his bosom glowed with an increasing interest in the cause of truth, his disinclination to act with any party in Church or State, with any sect in theology or morals, became more and more decisive. He would neither follow, nor lead a party.' Dr. C. was, *always*, wholly anti-sectarian in his feelings and character. It was my privilege to know him well, and no trait was more strongly marked, many of his brethren in the ministry remember his freely expressed fears, when the project of organizing the American Unitarian Association was started, that it might bring upon *our* Churches and denomination the bondage of sectarian authority and feeling. And at the fourth Anniversary of that Association in May, 1829, what he esteemed—justly or unjustly, is not now the question—the anti-sectarian tendencies of Unitarianism, formed a leading topic of his speech. In his Sermon at the Installation of Rev. Mr. Motte in the year 1828, he said—'I have no anxiety to wear the livery of any party. I indeed take cheerfully the name of a Unitarian, because unwearied efforts are used to raise against it a popular cry; and I have not so learned Christ, as to shrink from reproaches cast on what I deem his truth. Were the name more honored, I should be glad to throw it off; for I fear the shackles which a party connexion imposes. *I wish to regard myself as belonging not to a sect, but to the community of free minds, of lovers of truth, of followers of Christ, both on earth and in heaven.*' I could fill pages with similar extracts from his works, from a period as early as 1815, down to the very May preceding his death, in all of which this favorite idea and aspiration, his 'connexion with the universal Church,' is over and over again expressed with remarkable uniformity. Nevertheless, to deny or question his Unitarianism, because of his *disinclination* to act with Unitarians *as a sect*, would be about as sensible as to question his abolitionism, because of his disinclination to act with abolitionists *as a party*.

But it will be said, that in the extract from one of his letters, 'dated so lately as August 1841' Dr. C. expressly says,—'I am little of a Unitarian.' Admitted;—but what then? First, this is to be read, bearing in mind what he had just said of 'sectarian influence,' and 'connexion with the universal Church,'—next, that this is not a complete sentence, but only the introductory clause of one; it is pointed, not with a *period*, but a *comma*,—thus: 'I am little of a Unitarian, have little sympathy with the system of Priestley and Belsham, and stand aloof from all but those who strive and pray for clearer light, who look for a purer and more effectual manifestation of Christian truth.' He means, then, that he was 'little of a Unitarian' as having 'little sympathy with the system of Priestley and Belsham.' This latter fact, his friends have long understood, and the proof of it he had long ago published to the world. In his published letter to Rev. S. C. Thacher, which bears date June 20, 1815, called forth by the attempt of the Panoplist, then the Journal of the Trinitarian Congregationalists of New England, among other things to identify 'the predominant religion among the ministers and Churches of Boston,' meaning of course, that of 'the liberal party,' with the Unitarianism 'of Mr. Belsham,' Dr. Channing thus characterises Mr. Belsham's belief:—'that Jesus Christ is a mere man, who when on earth was liable to error and sin; to whom we owe no gratitude for benefits which we are now receiving; and for whose future interposition we have no reason to hope,' p. 4. He afterwards says, p. 6. 'But we both of us know that their Unitarianism' (i. e., that of the liberal clergy and Churches of that region') is of a very different kind from that of Mr. Belsham.' Then, after speaking of the three different views held among his brethren, as to the nature and rank of the Savior, he says, p. 7. 'I very much doubt, whether of these,' (that 'class, who believe the simple humanity of Jesus Christ') 'one individual can be found, who could conscientiously subscribe to Mr. Belsham's creed as given in the Review,' the Panoplist. Again, p. 7. 'The great body of liberal Christians would shrink from some of these opinions' (opinions of Mr. B. which the Panoplist Reviewer had set forth) 'with as much aversion, as from some of the gloomy doctrines of Calvin.' Still, again, he says, p. 12. 'I have ever been inclined to cherish the most exalted views of Jesus Christ, which are consistent with the supremacy of the Father; and I have felt it to be my duty to depart from Mr. Belsham, in perhaps every sentiment which is peculiar to him on this subject.' So much for Dr. Channing's *early*, not *recent merely, dissent from*, or want of 'sympathy' with, 'the system of Belsham;' and now a word in regard to Priestley. Since he and Belsham are generally known to have coincided largely, perhaps entirely, in their religious opinions, what Dr. C. has said of one, might serve for the other. But in Note 1, to the original edition of his sermon at the ordination of his colleague; and now his successor in the ministry, delivered June 20, 1824, remarking upon the 'injustice' 'of confounding Unitarianism with all the opinions which have been associated with it, and of making it responsible for all,' he is led to speak of Dr. Priestley. He thinks him unfitted by temperament, intellectual habit, and association, 'to spread warmth and earnestness around him, or to exhibit Christianity in *its most quickening form.*' And then adds: 'He endeavored to incorporate with Unitarianism the chilling doctrines of the materialism of the soul, of the mechanical necessity of human actions, and of the suspension of consciousness for ages after death, and adopted *philosophical* notions, as they have been falsely called, in regard to prayer, divine influence,' &c. 'The result was, that he framed and propagated *a system*, in many respects open to the charge of being cold and uninteresting,' pp. 29, 30, 31. So much for Dr. Channing's *early*, not *recent merely, dissent from*, or want of 'sympathy' with, 'the system of Priestley.'

That Dr. Channing was, and continued a Unitarian, in the sense in which he had always used the word, and which, by the way, is the true sense, has not, till the publication of the article which you have quoted into your paper, been, I suppose, doubted. 'By Unitarianism,' said he, in the same 'Note' from which I have just quoted, 'I understand the doctrine, that God is strictly one person, one conscious agent, that the God and Father of our Lord Jesus Christ, is, alone and exclusively, the Supreme and Independent God, and that Jesus Christ is a distinct, inferior and subordinate being.'

In the year 1841, Dr. C. caused to be collected his entire works, which were published under his own revision in 5 vols. 12mo. In the 'Introductory Remarks' to that edition, which bear date 'April 18, 1841,'—but four months before the 'letter' was written, from which the 'Cornwall' paper makes the 'extract' and its own very important inferences, important were they but authorised, of Dr. C's 'distrust of the tenets he had held and taught,' and of 'the fallacies which had led him astray,' he says, (works vol. i. p. 5.) 'the following tracts * * * have, I think, the *merit of being earnest expressions of the writer's mind*, and *of giving the results of quiet, long-continued thought.*' That is, they have the merit of being,—*now at this present time*, &c.—in them the reader will find, not hasty conclusions, but '*the results* of quiet, *long-continued thought.*'—In the last paragraph of that introduction, a paragraph in which he gives utterance to his deep convictions of the 'great truths,' especially upon the subjects of 'God and Christ,' &c., which are treated in those volumes, he says: 'I have had testimony that they (his writings) have not been wholly ineffectual, in leading some minds to a more living and unfaltering persuasion of great moral truths. Without this, I should be little desirous to send them out in this new form. I trust that they will meet some wants. Books which are to pass away, may yet render much service, by their fitness to the intellectual struggles and moral aspirations of the times in which they are written. If in this, or in any way, I can serve *the cause of truth, humanity and religion*, I shall regard my labors, as having earned the best recompense which God bestows on his creatures,' ed. p. * * *. Thus he wrote in April 1841, of writings embracing a period of twenty six years. And yet we are to believe, on the strength of a brief, detached 'extract' of a letter written only four months afterwards, an extract which throughout shows that he was giving vent only to his anti-sectarian, large, all-embracing, truly Christian and catholic feelings anew, feelings which had grown with his growth and strengthened with his strength, that in that brief lapse of time, he had come to 'distrust' as 'fallacies which had led him astray,' these 'results of quiet, long-continued thought!' Besides, Sir, I have the best means of knowing, that his interest in this collection of his works continued undiminished to the very last days of his life; and that it was a cardinal point and desire with him, often expressed and repeated up to a short time before his death, that it should be afforded at as low a price as possible, in order that it might meet the widest possible circulation. Account for this, containing as these works do, his fullest, most elaborate, ablest statements of, and arguments for, the doctrines of Unitarianism, consistently with the belief, that he found himself, in August 1841, 'compelled to distrust the tenets he had held and taught, without knowing what to take in their stead,' if you can! It cannot be done, except on the supposition of a dishonesty and double-dealing, which none have yet ventured to lay to his charge.

Since that edition of his works was issued, there are no published writings of his, except the discourse upon 'the Church,' delivered at Philadelphia on the 30th May, 1841, in the Unitarian Church of that city, and the discourse on West India Emancipation delivered at Lenox Mass., on the 1st of August 1842, which contain anything, of which I am aware, bearing upon this question, save the 'extract' of a letter which has raised it. The entire discourse on 'the Church' is one, long, earnest exposure of and protest against 'the sectarian spirit' and 'sectarianism,'—and, will the writer in the 'Cornwall Gazette' credit me, Mr. Editor, in that very discourse, Dr. C. classes that of 'Priestley' among the names,' to repeat which, does the heart good!' 'They breathe,' he adds, 'a fragrance through the common air. They lift up the whole race to which they belonged,' p. 33. In the address at Lenox, he traces the Emancipation of the slaves in the British West Indies, to the better development of the spirit of Christianity in our age. And thus does he describe Christianity. 'Christianity is a revelation of the infinite, universal, parental love of God towards his human family, comprehending the most sinful, descending to the most fallen, and its aim is to breathe the same love into its disciples. It shows us Christ tasting death for every man, and it summons us to take up his cross, or to participate of his sufferings in the same cause. Its doctrine of Immortality, gives infinite worth to every human being: for every one is destined to this endless life. The doctrine of the 'word made flesh,' shows us God uniting himself most intimately with our nature, manifesting himself in a human form, for the very end of making us partakers of his own perfection. The doctrine of Grace, as it is termed, reveals the Infinite Father imparting his Holy Spirit, the best gift he can impart, to the humblest human being who implores it. Thus love and reverence for human nature, a love for man stronger than death, is the very spirit of Christianity.' Here, in the full possession of his faculties, two months only before he left the world, deliberately, and publicly, briefly but comprehensively, does he unfold his view of the gospel, of 'the doctrines of Christianity,' (vid. pp. 28, 29.) And the whole statement is clear in itself, and plainly and perfectly coincident with all 'he had held and taught' through a ministry of forty years. And where, I ask, is there the slightest trace of 'distrust of what he had held and taught' in this, which comes to us, as it were, his dying confession of faith?

The Rev. E. S. Gannett, in a note (6th.) to the address delivered at his funeral, before quoted, says, 'It has been said that Dr. C.'s religious opinions underwent a change in the course of his ministry.' (He means from Trinitarianism.) 'This remark, I apprehend, is suited to give an erroneous impression. It certainly should be accepted with great qualification. * * * He was never a Trinitarian. He always, I think, regarded Calvinism as a system that misconstrued God, and did injustice to man. He retained through his whole ministry his belief in the pre-existence and superior nature, as well as the divine character, of Jesus Christ. His views of the atonement may have undergone some modification. But in regard to the evil of sin, the necessity of the Christian revelation for the salvation of man, and the vital importance of spiritual and personal religion, he held the same convictions at every period of his life. The *same great truths* which he vindicated from misconception and reproach *in his preaching of late years*, were the foundation of his religious character in his youth, and shed a celestial peace around his spirit in his last hours.'

His 'last hours!' I dare say, Sir, if your readers have followed me so far, some of them will expect me to carry them to his death-bed. It is enough to say, that long and interesting conversations passed there, which a pen that is authorised to do so, may yet give to the world. Enough to know, that no 'distrust of what he had held and taught,' disturbed the peace of those 'last hours.' 'Our beloved friend' said one who had watched there, 'has fallen asleep without a struggle or a sigh. His piety was touchingly simple and sweet—his patience and gentleness such as he always manifested in sickness.' The holy Sabbath of rest and prayer, was his last day on earth. He asked that a part of the sermon on the mount might be read to him, observing that to him it was full of consolation and strength: and as the last rays of the setting sun illumined his chamber, his spirit, with no perceptible struggle passed away.

Respectfully yours,
FREDERICK A. FARLEY.

Brooklyn, Feb. 15, 1843.

A DISCOURSE ON MORAL HONESTY; BY ADDISON BROWN.

That we may lead a quiet and peaceable life in all Godliness and honesty.—1 *Timothy, ii.* 2.

I propose in the ensuing Discourse to speak of Moral Honesty; to define what it is; to show its necessity as a part of true religion, and its importance to the welfare of society.

But before entering upon the main topic of my discourse, I will make a few remarks on the connection of piety and morality in the Christian religion. The Christian character—the truly religious character—is composed of two elements, or ingredients. These are Piety and Morality. By piety I mean the feelings which we should cherish towards our heavenly Father, and the duties which we owe to Him. All this is expressed in the first great commandment, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' That man we call a pious man, who cherishes devout emotions; who lives a life of prayer; who performs his duties to God. And this is one part of religion.

The other part of religion is Morality. And this comprises the feelings which we should cherish towards our fellow men, and the duties which result from our relations to them. And all this is expressed in the second, great commandment, 'Thou shalt love thy neighbor as thyself;' and is further urged in the precept, 'Whatsoever ye would that men should do unto you, do ye even so to them.'

Our duties to ourselves are inseparably connected with both these parts of religion, piety and morality.

These elements of true religion are referred to in our text under the names *godliness* and *honesty*. In writing to Timothy, the Apostle Paul said, 'I exhort therefore that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.'

It requires both these elements,—both piety and morality; godliness and honesty,—to constitute a truly religious or Christian character. And these should always go together; should always be found in company. God has joined them together, and man should never separate them. And yet, sad to relate, they are sometimes disjoined. We sometimes see those who pass for pious, devout men, who are sadly deficient in morals. We see men occasionally, who seem to think it a very great sin to live undevout, prayerless lives; but who, in their intercourse with their fellow men, are guilty of the most reprehensible moral delinquences, and even crimes.

And on the other hand, though the instances are more rare, we may have known persons of great moral excellence and worth who have manifested a want of pious and devout emotions; who cannot be said to live piously and devoutly.

It is most unfortunate for the success and progress of the Gospel, and most deleterious to the welfare of society, that morality should so often be disjoined from piety. It brings reproach upon our holy religion, and greatly paralyzes its efficacy in redeeming mankind from sin.

Before speaking of the particular virtue of Honesty, I will say a few words more on the subject of Morality. By Morality I do not mean simply a decent, external deportment, proceeding from policy, or interest, or fashion, or custom. I do not mean simply the performing our duties to our fellow men from any motive by which a man may be actuated. But I mean by Morality, the doing right, the discharge of our duties to our fellow men from right motives; from obedience to conscience; because God has commanded it.

I call that man moral who performs his social duties; all his duties to mankind, from an inward conviction of his obligation to do so; from a supreme regard to the highest authority; from a deep love of man; from an ever present sense of his obligations to obey the laws of God. Such is the morality I would inculcate; and let no man speak lightly of it. Let no man speak lightly of its worth; its infinite importance.

Honesty is a more limited term than Morality. Morality includes Honesty, as a whole includes a part. But Honesty does not include the whole of Morality. Honesty is only one of the moral virtues; but it is a most valuable and indispensable one. Without it a man cannot properly be regarded as a moral man, much less a religious man.

Honesty is defined by the late Hon. Wm. Sullivan, a distinguished Jurist, as well as writer on morals, in the following manner; 'Honesty is usually applied to dealings among men in matters of property. Thus one is said to be honest who affirms nothing, and who conceals nothing, for the purpose of misleading any one with whom he deals in order to benefit himself. One who declares an article to be of a value which he knows it is not; or who contracts a debt knowing that he cannot pay it, is said to be *dishonest*. An honest man may be silent when no information is asked of him, and when the party with whom he is dealing, undertakes to judge for himself. Honor, integrity, honesty, uprightness, and probity, are all founded in the universally admitted principle, that mankind ought to conduct themselves in such a manner, as to do no wrong to themselves or to others.'

An honest man then, while dealing with his fellow men, will not say anything designed to mislead or deceive them; will not represent an article to be of a quality or quantity it is not; he will not keep back anything with the intention of deceiving; will not conceal any defect or deficiency in his goods for the purpose of overreaching his neighbor; he will not contract debts which he knows he cannot pay; he will not misrepresent the amount or condition of his property in order to obtain merchandize on credit; he will not engage in uncertain and hazardous speculations on the credit of another, or where another would be exposed to losses, without the knowledge or consent of that other person; he will not knowingly misrepresent the condition of his affairs to his creditors, but when called on by them to do so, he will give a true and faithful statement of the same so far as he is able; an honest man will endeavor to know the condition of his affairs, as far as he can, so as not through ignorance to appropriate the property or earnings of others to his own use, without the ability to repay them. In short, an honest man will say nothing and do nothing directly or indirectly to overreach or deceive his neighbor, for his own pecuniary benefit.

Such is the honest man as to his outward actions. This is the superficial view of him. But when we go deeper, descend into the inward man, look at the heart, we shall see that the truly honest man is so from principle; is so from a deep love of right, of justice and of mankind. He is not honest because it is the best policy; because he can make money most rapidly by being so; he is not honest for the name or reputation it will gain for him; but simply because it is right; because it is the command of God.

I proceed now to speak of the importance of honesty as connected with true religion. And I remark first, that honesty is essential to the acceptable worship of God.

The man who has deceived or cheated or wronged his neighbor, is unfitted to bring an acceptable sacrifice unto the Lord. He is not in a right state to offer unto the Father that spiritual worship which he requires.

'The true worshippers,' said Jesus, 'shall worship the Father in spirit and in truth.' And still more to the purpose; the Savior said, 'Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift.' If thy brother have *aught* against thee; if thou hast in any way injured or done him wrong; go and make restitution, recompense him, be reconciled to him, then come and offer thy gift. My friend, what a solemn lesson for thee if thou attempt to worship God while thou art unjust to thy neighbor! Again. We may perceive the importance of Moral Honesty as connected with religion, by the error, which men have sometimes fallen into, of offering unto God what does not justly belong to themselves, but to others. This is an ancient sin, and it was noticed and severely rebuked by the Savior. The instance to which I refer is related in Mat. 15: as follows: 'Then came to Jesus Scribes and Pharisees which were of Jerusalem, saying, why do thy disciples trangress the tradition of the elders? For they wash not their hands when they eat bread. But he answered and said unto them, why do ye also transgress the commandment of God by your tradition? For God commanded, saying, 'Honor thy father and mother; and he that curseth father or mother, let him die the death. But ye say, whosoever shall say to his father or his mother, It is a gift by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.' That is, ye have a tradition that a child may appropriate to religious purposes, may give his property to the treasury of the Lord, or place it in the hands of the priests, and then say to his parents, my property is a Gift, is Corban, is devoted to God, and I am therefore free from my obligations to honor you, to maintain and make you comfortable in the days of your feebleness and decline. The property with which I was to have done that is dedicated to the Lord, and I am free. How appropriate and yet how severe the rebuke of Jesus, 'Ye hypocrites! well did Esaias prophecy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.'

Now the nature of the offence is the same, though less aggravated, when a perfree will offering unto God, of what wholly or in part is dishonestly or unjustly taken from others.

The nature of the offence is the same, though less aggravated, when a person, withholding from men their due, dedicates to God what should be appropriated in paying his just debts.

How can the Almighty, a just God, accept our offering, if it be taken from the unrequited earnings of our fellow men! How can the Great Father of all accept from us a costly sacrifice, while at the same time and by the very act, we are rendering ourselves less able to give to our fellow men their just dues! 'To do justice and judgment is more acceptable to the Lord than sacrifice.' How important that we do justice to our fellow men; that we deal with them honestly, if we would have our offerings to God, accepted! What mockery—what hypocrisy—to present gifts—to offer sacrifices, to our Maker, if by so doing we are depriving our fellow men of their hard earned and just dues!

But again, Honesty is indispensable to the Christian character. The man who professes to be a Christian should above all men be honest. For, not only his own reputation is at stake, but religion itself is concerned. Dishonesty, when practiced or countenanced by professing Christians, brings a stain, a reproach on religion itself. I know that it ought not; for the Gospel gives no countenance to dishonesty. Nay, it strictly forbids it. Christianity requires the most perfect integrity; inculcates the most unbending moral honesty. But many people judge religion by the lives of its professors. And if they see that those who pretend to superior sanctity; who make great professions of [illegible] perhaps give significant intimations that they think themselves somewhat holier than others; if they see that these persons are no more honest or upright than the world at large; and especially if they see that many of these people of professed sanctity, are guilty, often guilty of the most flagrant acts of deception, misrepresentation, selfishness and dishonesty, will they not be led to distrust religion; to regard it as a mere cloak for hypocrisy; a respectable passport to villany? And will not religion itself be degraded in the minds of many? Will it not be in danger of being treated with indifference or scorn by those who have never closely examined its merits?

The dishonest immoral lives of professing Christians is a mill stone on Christianity, to drag it down to the depths of the abyss of disgrace. Strike off this weight, and it would arise and shine forth in loveliness and beauty, and attract to itself the eyes and hearts of multitudes, who now turn away from it with cold indifference, or secret unbelief.

And how can Christians expect to convert the world till they are themselves Christianized? What can a Nation do for the conversion of heathen, in which States talk of repudiating their debts; and Corporate Institutions prove faithless to their trust; and men holding high and responsible offices show themselves unworthy of confidence; and in which extravagance and wastefulness and pride reduce thousands to poverty; and multitudes run into wild and hazardous speculations involving themselves and others in ruin; and in which unnumbered individuals go on year after year plunging deeper and deeper in debt, involving their friends and neighbors, living on the earnings or property of others, without any reasonable prospect of retrieving their affairs? How, I say, can a nation where these things are notorious expect to convert the heathen to their religion?

And how can any sect of Christians hope to impress the mind with the idea of the divinity of their peculiar faith, or to convert men to the belief of it, unless that faith produce good works; is productive of the moral virtues; makes its adherents honest, upright, moral men?

Suppose that a sensible, but untutored Heathen should be transported from one of the Isles of the Pacific seas, and brought into the midst of a community of Christians, professing to have emphatically the true, saving faith; who talked much of sanctity and piety; who were very punctilious in their acts of public and family devotion, and who did not hesitate to

speak even of their habits of secret prayer; who maintained in fact that theirs was the only soul saving religion; and who refused to many virtuous and godly persons around them the name, and the intercourse, and the courtesies of Christians, merely on account of difference of belief; who endeavored, in short, to make the impression in public and in private, that somehow or other they were a little more pious and holy than their neighbors; and suppose that by a long acquaintance and intercourse with these people, our sensible Heathen should learn that many of these professors of peculiar sanctity, and even some in high repute among them, were like other men, who professed no such peculiar piety and sanctity, guilty of avarice, and selfishness, and deception, and pride, and falsehood, and dishonesty—what would be his natural inference in regard to the religion which these men professed? And suppose that these professors of a peculiar sanctity should propose to make a contribution, and send a Missionary home with him to his native isle, to convert his nation to their faith: what would he think of such a proposition? Would he hasten home to tell the joyful news, and to exhort his friends to receive the missionary with open arms? Or would he say to the proposers of this enterprize; Better keep your money to pay your debts; and to hire Instructors to teach yourselves Moral Honesty?

My friends, judge men, not by their professions, but by their works. 'Ye shall know them by their *fruits*.' Condemn not a whole class of persons for the misconduct of a few of their number. There are unworthy men; dishonest men; bigots, and pharisees, and hypocrites, doubtless, in all sects. Let *them* be rebuked; such did the Savior rebuke. Let the mask be torn from them that they may not deceive the people. Let them be stripped of their cloak of pretended sanctity, and their filthy garments of hypocrisy, and spritual pride, and immorality exposed, that their fellow men may be secure from their evil intentions.

But let the honest, the sincere, the upright man, wherever found—to whatever sect or party he belong;—Let him be honored and venerated. There are true Christians, good men, pious and moral persons in all denominations; men, who show by their lives the reality and power of religion; who show that they have indeed been renewed by the holy spirit; the spirit of truth, holiness and love.

Separate then true religion from false religion. Let not the true bear the sins of the false. Judge of a religion by its own intrinsic merits, as well as by the lives and moral characters it produces. You may be sure that pure waters come from a pure fountain; that good fruit grows on a good tree. Let all false religions; all systems of theology that produce evil fruit; that disparage good morals, or speak lightly of any of the moral virtues; or that represent these as unessential; or that pretend that men can be saved by any thing except real, personal goodness; let all such systems be exposed, in all their baneful tendencies and effects. But let all those systems of religion, by whatever name called, which tend to promote *piety and morality, godliness and honesty*, let them be honored and encouraged.

Christian Friends, you who take your honored name from the Great Teacher, Christ; you who profess to be the disciples of the holy Jesus; I entreat you to depart from all iniquity; to keep yourselves unspotted from every immoral practice; to live a sober, godly, and honest life. Let no stain be made on religion by your moral delinquences. Let not Christianity suffer from any dishonest act of yours. But let your light so shine, the light of your whole inward and outward life—that men seeing your good works may glorify your Father in heaven.

Once more. Moral Honesty, the honesty of the heart, and the life, has a wider bearing than has yet been referred to in this discourse. It is not only an essential element in the Christian religion, and the Christian character; it lies at the very foundation of society. It is one of the corner stones on which public prosperity and welfare rest. It is essential to the very existence and life of civilized society. It is one of those great chains which unite the human family. It is the grand cementing power of the great mass of humanity. Nations, States, communities, as well as individuals, are bound together by various interests and dependencies. Men are connected by ties of business, and interest, and politics, and religion, and friendship, and neighborhood, and consanguinity. We are associated, in fact, by so many, and such important connections, that unless we can repose confidence in one another's honesty and integrity, the affairs of society must inevitably be deranged. In ten thousand ways we trust to the honesty of our fellow men. We trust them with our money, our property, our reputation, our life. We shape our business, we arrange our affairs, on the supposition that we can safely confide in the word, the promises, and the faithfulness of those with whom we are associated. And we could hardly live a single day, with comfort to ourselves, or usefulness to others, unless we could confide in each others integrity. And when only one individual in the community proves faithless to his word, or betrays the trust confided to him, or is discovered to have been guilty of fraud or dishonesty in his transactions—how are the affairs of a whole neighborhood thrown into confusion! What then would be the consequence if one half of our fellow men were discovered to be dishonest? What would be the consequence if all faith in mankind were destroyed?

The welfare, the very life of civilized society, it is evident, depends on the integrity, the Moral Honesty, of its members. And the dishonest man, by every dishonest act he performs, is aiming a death blow at the very heart of civilized society.

How much then is depending on uprightness of character! What evil—what immense and incalculable evil—is done by every transaction which weakens our confidence in the honesty of our fellow men! How earnest should be our endeavors to live peaceable and quiet lives in all godliness and honesty, and to do all in our power to impress on the minds of others the importauce of doing the same!

I have spoken strongly, perhaps severely of dishonesty. I have urged the importance of Moral Honesty with earnestness. I have done so because the times demand it. I have done so because the honor of religion, and the welfare of society demand it. Let none take offence at my plainness of speech; but let all who are guilty of the sins I have referred to, make a personal application of what I have said. And if any, who hear me, have been guilty of the sins I have censured, I hope what I have said may be the means of convincing them of their guiltiness, and of reforming their lives.

And let not what I have said in this discourse be misapplied. In our judgment of character we should be careful not to be deceived by mere appearances. We must look deeper than the surface to find out a man's real character. Let us not suppose because a man has been unsuccessful in his business, that he is therefore a dishonest man. This would be a very rash and hasty judgment. He may have been unsuccessful for the very reason that he was honest. Nor let us imagine that because a man is prosperous in his business, he is therefore an honest man. He might be less prosperous if he were honest. The question is, not whether a man is prosperous or unprosperous, successful or unsuccessful, but, whether under all circumstances fortunate or adverse, he has maintained his integrity; has conducted uprightly; has never swerved from moral principle. This is the true test.

Honesty may be found in every condition, prosperous, and adverse. It may dwell with the poor man in his cottage, and with the rich man in his mansion; and wherever it is found, let it be honored.

The present are trying times for us all in regard to pecuniary matters. Business is depressed, confidence in the success of business enterprises is greatly shaken; and debtor and creditor look with suspicion on each other. Now then is the time for mutual forbearance. Now is the time for the practice of frugality and economy. Now is the time to test our honesty and integrity. And whatever else we may be forced to give up, let us not yield to these. Let us encourage each other to maintain them unsullied. Let us encourage one another to struggle on with heart and hope; manfully to breast the storms and adverse currents of life; resolutely to make our way onward through sunshine and darkness; invoking the aid of a higher Power than our own; and believing, that if true to the instincts of our spiritual nature: that if faithful to man, to conscience, and to God, we shall come off victorious over evil, and at last repose in peace in the mansions of the good.

CHRISTIAN REGISTER.

BOSTON, MARCH 18, 1843.

THE CONVENT ON MOUNT BENEDICT.

We are grieved and mortified to find that the Legislature of Massachusetts have again refused to do any thing in relation to the destruction of the Convent on Mount Benedict. They will not even institute a Committee of inquiry to ascertain all the facts in the case, and report upon the subject to the next General Court. We are not politicians, and it is seldom that we feel called upon to notice the proceedings of this honorable body. But this is not so much a political as a moral and religious matter, and we cannot refrain from expressing our disgust at the dastardly and contemptible manner in which the Resolve, reported by the Committee, was crushed by connecting with it a subject totally distinct and foreign to it, discussion prevented by the application of the 'previous question,' the yeas and nays refused, and the honorable members saved from committing themselves and recording their votes. We cannot regard the proceedings in the House of Representatives on Monday last, when this matter came up, as other than disgraceful and unworthy. They add another and a deeper shade of ignominy to the foul blot, which for so many years has rested upon the escutcheon of this ancient and venerable Commonwealth. For eight years have the blackened walls, the mouldering ruins of Mount Benedict been suffered to stand a mournful monument of the impotence of the laws of Massachusetts, an evidence of the insecurity of the rights, property and liberty of her citizens. And yet the State will not do any thing; will not even inquire whether it is expedient to do any thing. We have no sympathy with the constitution, the doctrines, and the forms of the Catholic Church, but we do sympathise in the injuries inflicted upon our Catholic fellow citizens, and desire that they may be protected and preserved unmolested in the enjoyment of the same religious privileges we claim for ourselves,—the right to worship God according to the dictates of their consciences, and by such forms and institutions and the inculcation of such doctrines as they deem true. We have no desire to see the Catholic Church prevail in the land of the Pilgrims, and therefore we do not desire to see its growth fostered and strengthened, as it assuredly will be, by persecution and oppression. That midnight conflagration, that unpunished act of wanton barbarity, that unrequited injustice is doing more for the spread of Catholicism than could be effected by a hundred missionaries from the See of Rome. With a clear foresight the authorities of the Catholic Church permit the heap of rubbish and ruins on Mount Benedict to remain, well knowing that it advances their cause more eloquently and forcibly than could living lips. As a matter of principle and a matter of expediency, it seems to us of importance, that ample remuneration should be made by the State for the destruction of property, which the State was bound to protect and did not. For the insult and outrage offered to the faith and feelings of the Catholics, no compensation can be made. But let us do what we can, let us make good their pecuniary loss.

For the Register and Observer.

THE FUNERAL.

We arrived at the Temple, in Quincy, on Tuesday last, just as the remains of its late venerable minister, Rev. Peter Whitney, were being placed at the foot of the altar at which he had so long ministered, and which was now deeply enshrouded in the symbols of mourning. The Choir, as we entered the Church, in tones of melting harmony, were singing 'Vital spark of Heavenly flame.' This done, the Rev. Mr. Young, of this city, read selections from the Holy Scriptures which were appropriate to the occasion, and deeply affecting. Rev. Dr. Parkman followed, with a prayer, devout, submissive, discriminating, consolatory, and impressive. The Pastor of the Society, Rev. Mr. Lunt, preached the funeral Discourse. His text was from Romans, 14 chap. 7 v., 'None liveth to himself or dieth to himself.' It was a faithful and feeling delineation, not of a 'brilliant genius, but of a respected minister, a good man, and a good neighbor.' His lineage was briefly traced, having for a father and grandfather, ministers of the Gospel, and his early course at home, in College, and as a teacher of youth at Charlestown and at the Derby Academy in Hingham before his settlement in Quincy, in 1800, as colleague with the Rev. Mr. Wibird. As a preacher, he was characterized, not as one distinguished for eminent abilities, but as one who was practical, earnest and impressive, holding fast to the form of sound words, and rejecting those modern theories which would divest God of his Personality, and man's immortality of its independent spiritual existence by absorption into the Deity. He was represented as excelling in his devotional exercises, and in private life as being at once unpretending, pure, kind, circumspect, affable and neighborly. He had the friendship of all the distinguished men who have had their residence in this ancient town, the Adams's, the Quincy's and the Greenleaf's; and with such friends, and such a life, he could scarcely fail to command the love and respect of his parishioners and townsmen, which in fact he retained to the last. Under his sole ministry, for thirty-three years, and ten years with a colleague the Society has continued to prosper, and through the whole period they have been a united and happy people.

The venerable Dr. Pierce of Brookline made in conclusion, a fervent prayer, the choir sung, 'Unveil thy bosom, faithful tomb,' and then, after the whole assembly, which was an exceedingly large one, had passed before the coffin, and taken a last look of the remains of their respected pastor, neighbor, brother, townsman and friend, the body was borne to the burial ground, where as the preacher had said in his closing remarks, the mental eye, as in Ezekiel's vision, could as it were, see the bones of the generations whom he had counselled and buried, rising up to give him welcome, and a resting place by their side.

We noticed a large attendance of the clergy both from the city and the neighboring towns, and amongst them those of other denominations. The whole scene was one well calculated to teach and impress the mind deeply with the truth, that Goodness even without Greatness commands the willing homage of an intelligent and reflecting people. P.

For the Register and Observer.

Messrs. Editors,—I perused with great satisfaction the proceedings of the American Unitarian Association, in relation to the Rev. Mr Motte and the Savannah Society, until I came to the last paragraph, where it is intimated that the Association still have it in their power to aid them if they see fit so to do. This is holding out encouragement, that provision may be made for them, in any selection *they* may make. I regret exceedingly that this intimation was given; for there can be no hope that the Society at Savannah will permit the *gospel* to be preached to them. And as one who has long contributed to the American Unitarian Association, I must decline any further aid, if its funds should be perverted and appropriated in such useless and hopeless efforts. It is very well known that there are many connected with the Society in Savannah who are abundantly able to pay their debt and support a Pastor without aid from the Association. And when they treat the kind and benevolent purposes of their Northern friends, as they have in this instance, there can be no hope for them—'they are joined to their idols let them alone.' Let us rather intercede at the throne of grace, that they may see their errors, and when they shall humble themselves in the sight of God, and acknowledge the common brotherhood of mankind, then the sympathy of the American Unitarian Association and the whole *Christian* world will be extended to them. W. B.

Boston, March 15, 1843.

We are gratified at receiving the following encouragement and commendation from an intelligent subscriber in the country.

For the Register and Observer.

DOCTRINAL DISCUSSIONS.

Messrs. Editors,—Those persons must certainly be in error respecting the wants of the Unitarian denomination—who assert that the discussion of 'disputed doctrines and forms' is no longer necessary; or, I myself must have been greatly deceived. I have journied much, and have conversed much with Unitarians and Christians of all denominations; and I have found, invariably, that, at least, seven eighths of the Christians of other sects ignorantly misrepresent us, and that very few of professing Unitarians, in the country, were able to tell what the real opinions of Unitarians are! and I verily believe that there are thousands of men and women even in the city of Boston, who could give no intelligent account of the theological opinions of Unitarians! I think that our simple and sublime views of Christian truth will spread only in proportion as they are clearly understood, and that *Christian controversy* is the most efficient, if not the only medium of their communication to the minds and hearts of our fellow men. I believe, therefore, the *Christian Register* is now doing a better work for us and the world, than any cotemporary publication is doing, in as much as it pursues a bolder, more unequivocal and fearless course in respect to these very 'disputed doctrines,' &c., than they. It was never, in my opinion, more worthy of the patronage of the friends of 'Truth and Righteousness,' than now. J. H. S.

For the Register and Observer.

THE END.

At the present time there are a great many fanatics employed in telling the people, that the world will be burnt up in the month of April next. The prophecies of Daniel, on which they pretend to found that distempered doctrine, were written in the Hebrew language; and few if any of those sage critics, know a word or letter of the Hebrew language. It is absurd for them to criticise the meaning of predictions written in a language of which they know precisely nothing at all. A common share of modesty would prevent the attempt. The seasonable labors of the schoolmaster would have proved a sovereign remedy for Mormonism and Millerism.

There exists no satisfactory evidence that the word, translated days in the prophecies of Daniel, is not to be interpreted literally. The advocates of this heresy tell us that by *days* the prophet meant *years*: thus presuming to correct the prophet himself as to his own meaning: for, if he meant *years* he would undoubtedly have so expressed himself.

Besides, their mode of interpretation proves too much, and therefore proves nothing. Let them assign it to what the same prophet said of Nebuchadnezzar, and they will at once find themselves in the mire. On their own ground, they must admit that, ever since king Nebuchadnezzar was driven from the throne, he has been eating grass as the oxen, and that he has still more than a century to pass in the same way.

Perhaps some ages hence, when the time comes round right, some wise ones may find it for their pecuniary interest, by the sale of books and tracts, which they, or their friends, may write on the subject, to tell the people, that the prophet Daniel meant not *days* but *centuries*. And I see not why they may not assume that he meant *centuries* as well as to assume that he meant *years*.

The whole theory falls to the ground, if the assumption be not admitted, that *days* mean *years*. This never has been proved, and never can be proved.

The student of history need not be troubled to find events happening precisely as Daniel predicted, understanding him literally as he wrote. A Subscriber.

DEDICATION OF THE UNITARIAN CHURCH AT ROCHESTER, N. Y.

We copy the following from the 'Rochester Daily Democrat' of Friday, March 10.

'The Unitarian Church yesterday dedicated their place of worship—a plain, but beautiful, house—on Fitzhugh street. The exercises were appropriate and interesting. The sermon, by the Rev. Mr. Storer, of Syracuse, was a chaste production, delivered gracefully and eloquently. It was a terse, but clear, exposition of the peculiar views of the denomination, and abounded with scriptural maxims and religious charity. We have seldom listened to a more agreeable speaker. He deservedly occupies a conspicuous position among the many men of eloquence and learning who fill the pulpits of the denomination with which he is connected.

The pastor of the Church, the Rev. Mr. Ellis, is a young gentleman of fine mind, and the Society is composed of many of our most estimable citizens. However many of our readers may differ with this denomination in their views of religious truths, we doubt not all will rejoice at the erection of an additional temple where God's word will be dispensed, and many important truths, in which all denominations agree, enforced.'

In the afternoon the ordinances of Baptism and the Lord's Supper were administered, and appropriate addresses were made by the clergymen there present.

In the evening there were religious services in the Church; Sermon, by the Rev. G. W. Hosmer, of Buffalo.

The prospects of the Society are most encouraging. We congratulate our brethren upon their possession—free of all debt, of a place of worship where they can enjoy the preaching of the religion of Jesus Christ, without the mixture of human corruptions. Mr. Ellis, under whose ministrations the work has been brought to this successful issue, went to Rochester last spring with the intention of preaching a few weeks to a small number of persons who were anxious for the formation of a Society. In arriving there, he was convinced that it was not advisable for him or any one, to undertake the work of the ministry there, unless reference was made to the immediate erection of a place of worship. He engaged to labor with them a year to endeavor to effect this result. In the meanwhile, having accepted an invitation to become Pastor of the Unitarian Church and Society at Northampton, he will be obliged to leave our brethren at Rochester just as their prospects are most encouraging. We hope they may obtain the services of another who will carry on the work with acceptance. Our cause is fast gaining strength in those regions. Many have supposed that there were none who held our sentiments and views in distant places, because we have no Churches there. But we believe there are those in every Western city who are waiting in hope that they will one day enjoy the blessings of the Christian Ministry under the pure Gospel. The Society in Albany prospers, that at Syracuse will commence the erection of its new Church immediately, the Society at Seneca Falls gathers strength by healthy increase, and measures are in progress for the formation of a Society at Waterloo.

CORRESPONDENCE.

Geneva, Kane Co., Ill., Feb. 21, 1843.

Messrs. Editors,—As I have not the pecuniary means to visit the East to make an appeal to the religious sympathies of our brethren, I would be glad of a little space in the columns of the Register to make known to the liberal minded and warm hearted of our faith, in New England, the situation and wants of our infant society in Geneva. That there may be no misapprehension with regard to the importance of the place and its claims to consideration on this ground, I will remark that it is not a place of great magnitude nor in a very flourishing condition at this time. The mania for speculation in 'Townseats,' a few years since, operated seriously against its growth and prosperity. The original proprietors demanding so high a price for lots that few purchases were made; but that mania has now subsided, property can now be purchased at a reasonable price, and we look for a change for the better. It is the seat of Justice for Kane County, has a good water-power, and with regard to convenience for building and pleasant natural scenery, it is as well situated as any village in the West. What we consider of most importance, however, is the country around it and its central location with regard to other places. It is in a fertile, healthy and already well populated region, six thriving villages within twelve miles, and it may be made the centre of religious influence for a wide extent. Our society which is established on the broad grounds of common Christianity, was organized June 12, 1842. In the words of our Declaration, 'We have associated ourselves together to promote practical godliness in the world and aid each other in moral and religious improvement; not as agreeing in opinion; not as having attained universal truth in belief, or perfection in character, but as seekers after truth and goodness. Relying on God as our support and aid, Jesus Christ as our Teacher and Savior, and the sacred Scriptures as our guide, and adopting the New Testament as our rule of faith and practice, recognizing as brethren, the whole human family, and as Christians, all who manifest the spirit of Christ.'

There is no other religious society in the place, and Episcopalians, Presbyterians and Baptists have united with our society and meet with us for worship. Though embracing such a variety in doctrinal opinions, our number is small; less than forty names are attached to our declaration, and the number of efficient members is less than thirty. None of us are rich in the things of this world, but I trust some are rich in *faith* and *good purposes*.

Feeble as we are, we are ready to put forth what strength we have, and we believe that the principles we have adopted are *mighty*, and need only a fair opportunity to secure a glorious triumph.

We are at present suffering great inconvenience for want of a suitable place to hold meetings. The Court-house in which we have held meetings in summer, is out of repair and without a stove. During the present winter we have sometimes held our meetings on the Sabbath in a private house and at other times in a small room erected for a grocery or store-room for ardent spirits, but now occupied during the week as a school-room. The room though so dark as to be very inconvenient, is very open, the walls plastered only in part, loose boards over head and wide cracks in the floor admitting the strong and abominable odor of alcohol from the cellar, and the cold air from every side without. In addition to other discomforts, the smoke has forced other tears than those of emotion from our eyes, and I have sometimes shivered with the cold to such a degree that distinct articulation was almost impossible. Notwithstanding these inconveniences some of our society come four or five miles and attend meeting regularly. But those who have not firm nerve and constitution dare not expose themselves, and remain at home, and those who are not interested in religion feel little disposition to endure the inconvenience.

Unless we can have a more suitable place to hold meetings, our society, if it does not utterly perish, will fail to accomplish the design of its formation. A congregation cannot be kept together under the circumstances in which we are placed.

If the inconveniences we suffer were conducive to the interests of religion, we would scorn to mention them. It is not for these inconveniences that we care, or of these that we would complain, but it is that they stand in the way of our doing that for which we would willingly endure much more. They weaken our efforts, frustrate our plans and prevent the opportunity of exerting the little influence we may possess.

This is the evil we feel most deeply, and it is this which has compelled us to speak of our condition. If the remedy were in our own power we should never have troubled others with an account of these circumstances or asked for aid. But it is not, and we believe fidelity to the cause of our Master requires that we make this statement.

We do not wish for a splendid church with a lofty spire, a cushioned pulpit and carpeted aisles, but we wish for a place where we may have *space* and *light* and *comfort*; where the sufferings of the outward shall not take our attention from the wants of the inward life. A place consecrated to religion and the worship of God. We do not ask others to make sacrifices for us, equal to what we are willing to make for ourselves. Those who do not see, and experience, cannot be expected to have the knowledge and feelings of those who do. All we would ask is, that those who cherish the same principles and feel an interest in their maintenance and spread in the world, would contribute of 'their abundance,' to the supply of '*our want*.'

We think that five hundred dollars with what we can do ourselves will enable us to erect such a building as we need, and for this sum we appeal to the religious sympathies of our brethren in New England.

We do not expect large contributions from individuals; but we hope many will be disposed in this case to test from experience the truth of the saying, 'It is more blessed to give than to receive.' 'If there be a willing mind it will be accepted according to what a man hath and not according to what he hath not.' The mountain is composed of grains and we hope none will feel that the offering of 'two mites,' will be of no importance. Contributions will be received by Rev. Charles Briggs, Gen. Sec. A. U. A., and Mr. David Paige, Boston. Individuals and societies from a distance may perhaps in some cases forward their contribution to Boston, by clergymen who attend the May meetings.

Yours in the faith and love of Christ.

A. H. C.

MILLER'S VIEWS.

Annexed is a statement of the views of William Miller under his own hand as lately as Jan. 1, 1843. In the rapid spread of this delusion we have a practical illustration of the dangerous tendency of every form of error. It is often remarked by Liberal Christians that a man's creed is of but little importance, and any exertions to set men in this respect are frowned upon as useless or sectarian.

These views of Mr. Miller—with the exception of the precise time—form a part of the creed of a large portion of the Calvinists, Baptists, and Methodists in this country. No doubt a part of the best educated laymen and divines would discard them, but still they have been, and are believed, and preached by a majority. His principles for the interpretation of the Scriptures are the same as theirs, viz., verbal inspiration, and a belief, that a passage from any part of the Bible will prove anything.

The day of judgment, the resurrection of the body, the millennium, the destruction of the world by fire, the burning of the wicked; are all distinctly acknowledged. How easy then, upon minds thus prepared, to impress the idea that the time draws near.

Upon the main facts all appear to be agreed. It is only for him to convince them that instead of taking place one or two thousand years hence as they had supposed—it is to take place soon. When we consider the influence a resolute mind has over a weak one—and that it is admitted by each that any text of Scripture will settle the question, we shall not be at a loss to account for his success.

Thus we perceive that though false doctrine may for a time be inoperative, or appear to be even beneficial, yet in the end it is fraught only with mischief to the individual, and to the community, opening the mind of the one for the admission of any form of error, and convulsing the other with outbreaks of fanaticism.

Another means by which the public mind has been prepared for the reception of this error.—has been by the modern system of evangelising and protracted meetings by which men have become habituated to morbid excitement—and the control of passion, in preference to reason and good sense.

SYNOPSIS OF MILLER'S VIEWS.

1.—I believe Jesus Christ will come again to this earth.

2.—I believe he will come in all the glory of his Father.

I also believe he will come in the clouds of heaven.

3.—I believe he will then receive his kingdom, which will be eternal.

4.—I believe the saints will then possess the kingdom forever.

5.—I believe at Christ's second coming the body of every departed saint will be raised, like Christ's glorious body.

And I believe also that the righteous who are living on the earth when he comes, will be changed from mortal to immortal bodies, and with them who are raised from the dead, will be caught up to meet the Lord in the air, and so be forever with the Lord.

6.—I believe the saints will then be presented to God blameless, without spot or wrinkle, in love.

7.—I believe when Christ comes the second time, he will come to finish the controversy of Zion, to deliver his children from all bondage, to conquer their last enemy, and to deliver them from the power of the tempter, which is the devil.

8.—I believe that when Christ comes he will destroy the bodies of the living wicked by fire, as those of the old world were destroyed by water, and shut up their souls in the pit of wo, until their resurrection unto damnation.

9.—I believe when the earth is cleansed by fire, that Christ and his saints will then take possession of the earth, and dwell therein forever. Then the kingdom will be given to the saints.

10.—I believe the time is appointed of God when these things shall be accomplished.

11.—I believe God has revealed the time.

12.—I believe many who are professors and preachers will never believe or know the time until it comes upon them.

13.—I believe the wise, they who are to shine as the brightness of the firmament, Dan. 12: 3, will understand the time.

14.—I believe the time can be known by all who desire to understand and to be ready for his coming. And I am fully convinced that some time between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him; and that then he will reward every man as his work shall be.

RECENT PUBLICATIONS.

ALISON'S HISTORY OF EUROPE.

This laborious author has lately addressed a letter to the Publishers of the American Edition of his voluminous work offering to correct in it some errors which appear in the English Edition. He does not propound one word of objection to the reprint, but acquiesces in it, either from entire willingness, or as knowing that it is too late to oppose it. His work has defects, and a few great errors, both in theory and in fact, but still it will now and always fill an honorable place. Though the task of reading it through appears so formidable, yet the information which it embraces, if sought elsewhere, could be found only in hundreds of scattered volumes. It embraces the History of Europe from 1789 to 1815, a crowded period. The Harpers have issued their fifth periodical number, sixteen of which will complete the work, and give to American readers for four dollars, a work which in England costs fifty dollars. Saxton & Peirce, 133 Washington Street, are Agents for the sale of the work in this city and neighborhood.

—

The Bible in Spain, or the Journeys, Adventures, and Imprisonments of an Englishman, in an attempt to circulate the Scriptures in the Peninsula. by George Borrow, author of the Gipsies of Spain. Boston: Saxton & Peirce, 133 Washington Street.

This interesting volume does indeed answer to its Title, for all its incidents and details are more or less closely connected with the author's professed object of circulating the Scriptures. All that would be looked for in the sketch book of a traveller or tourist, will be found here. The work is written in a lively style, so that the lovers of light literature who might turn away from the first part of its title, will be interested and pleased with its pleasant narratives, adventurers and perils.

—

Bibliotheca Sacra, or Tracts and Essays on Topics connected with Biblical Literature and Theology. Editor, Edward Robinson, D. D., No. 1, Feb. 1843. Saxton and Peirce, Agents, 133 Washington Street, Boston.

This is a new undertaking, similar in design to that of the early volumes of the Biblical Repository. The Editor proposes issue periodically, at least four times in a year, a collection of Tracts and Essays on Biblical subjects, which shall have a permanent value. The articles will not be divided from number to number, but each number will be complete in itself, and characterized by a pleasant variety. We hope much from the undertaking, and believe that its distinguished and respected Editor, will yet add much more to his

already valuable contributions to the theological and biblical literature of our country. The present number contains three articles; we give their titles, intending soon to recur to the subjects which they discuss.

1. Researches in Palestine, by the Editor.

2. Sketches of Angelology in the Old and New Testament, by *Moses Stuart*.

3. The Reputed Site of the Holy Sepulchre, by the Editor.

Scripture Ordination. A Reply to Rev. W. D. Wilson's Letter on Ordination. Windsor, Vt.: 1843.

This Letter is without signature, and dated at Lowell, in this State. We know not who the author is, but he has presented in a condensed and conclusive form the argument against the assumption upon which the whole fabric of the Episcopal Church rests,—that Bishops have the sole right to ordain. We would gladly transfer the whole Letter to our columns, as we think it would interest and instruct our readers. We have room only for the following extract:

'I have already answered satisfactorily, as it seems to me, all the essential parts of your Letter; but there are one or two other topics which you introduce, upon which I have a few words to say.

Admitting all you claim for the Apostles, it still remains to be determined whether there has been a regular *succession*, and if there has been, in whose hands the power is now lodged. It may 'be infidelity to doubt on this point,' but I must examine it nevertheless. I must confess I was somewhat surprised to see the doctrine of the uninterrupted succession so confidently stated in your Letter. I had been accustomed to look upon it as a silly fiction, invented by crafty ecclesiastics to prop up their power and sanctity, in a dark age and among an ignorant people. But I had hardly supposed it was defended by enlightened and liberal minded men now-a-day. Do you seriously believe 'that there is *no* ground for reasonable doubt of the unbroken succession'? I should think the following circumstances might give rise to some question on that score.

1. It is not enough to state the fact in a general manner; you must trace the succession in every individual case. You are a priest; I go to you for baptism, for instance. If I receive the doctrines of your Letter, I must closely examine your authority; by whom were you ordained? And by whom was *that* individual ordained?—and so on. Are you prepared to answer these questions? Have you the documents to prove your legitimate pastoral descent from Jesus Christ? Can you establish your ecclesiastical pedigree beyond all controversy? I ask nothing unnecessary; you claim all I have suggested,—and the next time I visit you, I shall expect to see the genealogical table of your priestly descent.

2. But I waive this point, and will only ask you for proof that your Bishops *generally* are descended in an unbroken line from the Apostles. Do you trace their descent through the Saxons, or through Archbishop Parker? If the former, satisfy me, if you please, that they are not contaminated by the *irregularity* mentioned in the following passage from the celebrated Bede:—'At the request of Oswald, king of Northumberland, certain *presbyters* came, in the 7th century, from Scotland into England, and ordained Bishops; the Abbot and *other presbyters* of the island of Hy, sent Aydan for this express purpose. * * * * Finan was sent from the same monastery, and succeeded Aydan in the Episcopal office.'

It is a fact which you cannot successfully dispute, I think, that many, if not a majority, of your Bishops are descended through the Scottish *presbyters*.

If you trace the succession to Archbishop Parker, you will also meet with an *irregularity*, if I mistake not. You will remember that the consecration of this prelate was formally declared by the Romish church, at the time or soon after, to be *irregular and void*, and was admitted on all hands to be of a very questionable and suspicious character. Pray clear up this mystery for me.

3. Consider the following passage from a distinguished prelate of your own Church, Archbishop Whately:—'If a man consider it highly *probable* that the *particular minister* at whose hands he receives the sacred ordinances, is really apostolically descended, *this* is the very utmost point to which he can with any semblance of reason attain; and the more he reflects and inquires, the more cause for hesitation he will find. There is not a minister in all Christendom, who is able to trace up with any *approach to certainty*, his own spiritual pedigree.' And much more to the same point, which I have not room to quote.

I ask, in your own words, 'If our Lord made the succession necessary by his own appointment, will he not take care that it shall not be lost?' Yes, undoubtedly; and because he *has not taken such care, I conclude that he has not made it necessary*.

No; I do not believe you can eke out an unbroken succession, even with the aid of the long line of abandoned and blood-stained men who have worn the mitre and lorded it over God's heritage. I say nothing of the singular incongruity of making the authority of the ministers of the meek and lowly Jesus, to depend upon the fact that they have received the virtue conveyed by ordination through the hands of men who were a disgrace, not only to the Christian faith, but to human nature itself. Use them all, and show me, if you can, the uninterrupted line of Bishops.

Good works. A Sermon, preached at Lancaster, Sunday, February 5, 1843, by Edmund H. Sears, Minister of the First Congregational Society in Lancaster. Boston: Isaac R. Butts.

This, as we learn from a note, was the last of a series of three discourses on Faith, Charity and Works. Judging from the character of this, we could wish that all three discourses had been given to the public. The importance of good works and the extent to which they are neglected, the limited practical influence which religion is permitted to have upon the daily lives and conduct of men, are strongly set forth by Mr. Sears. We have room only for the following passage.

'I do not know that any sect openly disclaims and repudiates the necessity of good works, but they are not made one with our worship, our prayers, and our songs of praise. If we expect a certain class of works, such as giving to Missionary Societies, and Bible Societies, and perhaps a certain amount of alms to the poor, it cannot be said that works form a part of the *religion* of the people. There is no widely received theology that makes them necessary as a logical deduction from its central doctrines. I know they are preached and insisted on, but they enter not vitally into our systems of faith; they are added and tacked on, sometimes awkwardly enough, to save appearances, and as a necessary concession to the common sense of mankind. And knowing what the human heart is, and what are its corruptions and tendencies, I know what part of this patchwork it will be likely to seize upon as all important, and what idea will become vital and practical in human conduct. The children of the church, like all other children, will not fail to see beyond mere language and profession, will discern clearly what the parent has most at heart. When feeling and speculation are placed far above life and practice they will know it, and feel it, though the church do not openly and loudly proclaim it. They will see it as she clothes herself in terror, and launches her papal thunders against some poor and 'puny heresy,' but subdues her tones and becomes gentle as the zephyrs of evening, when she talks of the practical sins that exist within her sacred enclosures. They will know intuitively when works are the mere adjuncts and circumstances that attend religion, and when they are forms of worship and devotion, all holy and beautiful, and entering as fully into a plan of human salvation as religious faith and experience.

I do not mean to deny that much has been said, of late, especially among our own denomination, of the importance of good works and good morals; and I am not ignorant of the charges which the sects have preferred, that we have raised them to an undue consequence and value. But while we have insisted upon their importance, I am afraid we have not regarded them sufficiently *as* our religion, as making a part of it; as being warm with its life, and redolent of its fragrance; as clothing it like an angel's robe, made white and glistering by the spirit that dwells within. I fear we have been too prone to regard them as something by which we expect to merit salvation, and earn it at the hands of God; not as already filled with the things of salvation, and breathing freshly the heavenly life, and beaming forth immortal affections. If this be so, then works among ourselves also have been separated from religion: they are merely its attendants; they are what religion *requires*, as we say; not those things in which religion consists, and in which alone its spirit ever dwells. If this be not so, what means it that so many profess to be moral men, who do not profess to be religious men? as if religion had expired and left the body stiff and lifeless, and hastening to corruption and dissolution; from which, at least, the bloom of immortality hath departed forever.

Contemplate the religion of the times! Its tendency is and has been to retire into the region of sentiment and dogma, and leave the departments of practice in darkness and desolation. During the year that is past we have heard much about the prosperity of the churches; news of 'revivals of religion' hath been sent abroad upon the four winds; the sects and churches have counted their converts, and have convinced themselves by the show of numbers, that they have received unusual visitings from the presence of the Lord. Whole communities have been stirred and waked up to the interests of the soul: the churches on weeks-days have been thronged with anxious inquirers, and religion has been made the great and absorbing purpose of life. O, it is beautiful to witness such spectacles as these! immortal beings breaking away from the entanglements of the world; men leaving the dusty walks of life, and going up to Zion with everlasting joy upon their heads; lips, that never before had opened upon religious themes, sending up the prayer of faith in the tremulous and broken accents of repentance, or breaking forth in songs of gladness and deliverance. It *would* be beautiful and thrilling, I say, if we could believe that all this was the manifestation of religious sentiment become equally strong and active in all the departments of society. But, alas! we are not to keep back what is said and done behind all these scenes, so carefully paraded before the public eye. It is not true that honesty, and veracity, and fair-dealing, and social charity have been advanced in a corresponding degree. It is a phenomenon which seems to me the most fearful omen of the times, and full of moral significance, that boastings of religious interest, and revivals of religion, along with complaints and lamentations of a want of moral integrity in political and commercial affairs, are put forth simultaneously from the bosom of the same community— nay, that the undertone of conversation heard amongst business men is, that those who are found most frequently at conference rooms and prayer meetings, need to be watched the narrowest when they come to matters of trade and bargain. This, from having been the language of the scorner, has at length become the language of men of strong sense and virtue in our towns and cities. Take such a fact as the following, so full of meaning, belonging to a class of facts with which I might fill one sermon after another, and in which the Christianity of the times and the church comes out incidentally, and yet how abundantly:

'In a late religious excitement in Boston, a person met a Christian neighbor, who took him by the hand and besought him to go to one of those meetings and become a Christian. 'I have done so,' said he, 'and have got religion. I am at last a Christian.' 'You are a Christian, then, all at once,' said the other. 'You profess to act strictly on Christian principles. I am glad of it. I congratulate you. Suppose we now have a settlement of our little accounts between us. Pay me that thou owest.' 'No,' said the new-born child of grace, turning away on his heel, '*religion is religion, and business is business.*'

EVANGELICAL MISSIONARY SOCIETY.

The Treasurer of the Evangelical Missionary Society, acknowledges the receipt of Fifty Dollars, from the Ladies of Mr. Peabody' Society, in Portsmouth N. H., and of Thirty Six Dollars from Ladies of Rev. Mr. Hill's Society in Worcester.

SABBATH NOTICE.

The subscriber would respectfully request all those congregations, which he has had the privilege to address on the subjects of the Sabbath, and which have not already done it, to appoint, each, a Committee, to take into consideration this to important subject, and act with regard it, as the case may seem to require.

And all members of such Committees as have been, or may be, appointed, and other gentlemen friendly to this object, are requested to meet at the Old South Chapel, in Spring-Lane, on Monday the 27th inst. at 7 o'clock, P. M. to consult upon the best ways and means of promoting universally the due observance of the Sabbath Day.

AUSTIN EDWARDS.

Boston, March 15, 1843.

SUNDAY EVENING LECTURES.

The Ninth Lecture of the Course will be delivered next Sunday evening, at the Rev. Mr. Robbins's Church; services to commence at 6 1-2 o'clock.

OBITUARY.

For the Register and Observer.

WILLIAM H. RUSSELL.

Died, in Salem, William H. Russell, aged 29.

Mr Russell's decease is much lamented by all who were connected with him by the ties of family and friendship. He was one of those, whose course through life is marked but by a few, and the record of whose worth lives only in the memories of such as knew him intimately. He was by nature sensitive and shrinking,—keenly alive to all the annoyances and rough shocks of existence,—and seeking every occasion to hide, rather than to display his virtues, his talents and his acquirements. The term modest worth, which, in its application to some, sounds ironical, might be applied to him with perfect correctness. His life was eminently an inward life; and to strangers the richness of his mind was rarely manifested. His friends, however, can let no occasion pass, which affords them an opportunity to testify to his fine talents, his irreproachable character, his unstained moral worth, and his humility and kindliness of spirit. W.

GENERAL INTELLIGENCE.

Board of Education.—The following abstract of the sixth annual report of the Board of Education, we find, prepared to our hand, in the Salem Gazette.

The average appropriation of the whole State for the year 1840-1, was $2 71 for all the children between four and sixteen. For the year 1841-2 it was $2 84. Suffolk County stands highest in the relative amount of appropriations, and Berkshire lowest. The number of scholars in attendance upon the public schools, for the year 1841-2 exceeded that for the year 1840-1, by the sum of 1687 in summer and 4000 in winter. For the last year, the whole number of children of all ages, in all the Public Schools, *summer*, was 133,448; in *winter*, 159,056. It appears by the last Abstract, that several towns,—those of Newburyport and Fall River, for instance,—have greatly mitigated the evils of irregular attendance upon the schools, by adopting stringent regulations in regard to absentees.

The proportion of Female Teachers in our Public Schools, as compared with Males, is rapidly increasing. During the last five years, the number of male teachers has increased over 130; the number of females, 691. The number of schools during the same time has increased but 280. This shows a great reinforcement to the corps of instructors, in addition to the improved quality of instruction now given. The number of female teachers, last year, was 4,282; of *males*, 2,500; showing an excess in the number of female over male teachers, of 1,782;—a fact, as remarked by the Secretary,' unprecedented by any other State in the Union, and one which would be deemed hardly credible in Europe, where the services of females for this purpose seem to be held in low estimation! With us, it is as uncommon to see females employed as laborers in the field, as it is there to find them engaged as teachers in the school room.

Commissioner to China.—The appointment of Mr. Everett for the mission to China, meets with almost universal approval. The following paragraphs express the sentiments which generally prevail. The Salem Gazette says,—

The Nomination of Mr Everett, as Commissioner to China, is one of the happiest selections ever made by our government, for a diplomatic agent. There is no country in the world, where a scholar, as such, is so much honored as in China, and the shrewd and intelligent natives cannot fail to discover and appreciate the standing and character of Mr E., as a man of universal attainments.

The New York Express says:

Since the preceding lines were written, we have noticed the following paragraph in the New York Express:

It would have been difficult, in the whole range of our public men, to find one more eminently fitted for this new mission to China than Edward Everett. We have before stated that we anticipate no great political or commercial advantages from this mission. It is very doubtful whether the Celestials will have any thing at all to do with our Plenipotentiary, and it is hardly probable that they will treat us better by peace than they are compelled to treat Great Britain by force. But for all the other purposes of the mission, for which most of our public men would not be qualified at all, Mr Everett is admirably qualified. He has a finished education. He has a keen eye as an observer. He is a man of good judgment. With these qualifications, he will treasure up a vast number of facts serviceable to his countrymen; and wherewithal give us a narrative of intense and thrilling interest. His voyage there may even lead him to Eastern researches and Eastern studies in a pursuit no American has yet to any extent embarked in.

Democratic Candidate for the Presidency.—At the late Democratic Convention, in this city, Ex-President Van Buren was nominated for re-election.

First Congregational Society in Kingston Mass.—We understand that Mr. A. R. Pope, late of the Theological School at Cambridge, has received and accepted a unanimous invitation to become the pastor of the First Congregational Society in Kingston, Mass. The ordination will probably take place in the month of April.

Unitarian Society in Fall River.—This Society has given a unanimous invitation to Mr. John F. W. Ware, late of the Theological School at Cambridge, to become their pastor.

Temperance in Ireland.—Father Matthew writes thus to E. C. Delavan, by the last arrival from Ireland.

'The copy of the colored drawings of the human stomach, to which you allude, I have received from the hands of young Mr. Sewall, and I gratefully acknowledge the gift. It is calculated to be of infinite service to the great movement we all have so much at heart.

'Tetotalism was never more triumphant in Ireland than at the present moment. We number over five millions two hundred thousand. All opposition has in a manner ceased; and should you again visit Ireland, you would be exceedingly gratified. It is the work of God. You have truly said that you did not labor alone. The Lord was with you; even as he has in mercy given wonderful increase to the grain of mustard seed planted in Ireland.

We are told that the higher classes are rapidly following the example of the lower classes in Ireland, in regard to total abstinence.

CONGRESS.

Among the list of acts of a public nature, passed by Congress, during the session now just closed, were the various acts making appropriations for the support of Government, in its various departments, from the beginning of the year 1843 to the middle of the year 1844. These embrace all the Court and Diplomatic expenses, those for the support of the Army and Navy, the military academy, armories, arsenals, arms and munitions of war, and surveys; also for fortifications, and for fulfilling treaty stipulations with Indian tribes.

In addition to these there were some fifty acts of a public nature passed, of which we quote the titles of the following, as amongst the most important.

An act to provide for carrying into effect the treaty between the United States and Great Britain, concluded at Washington on the ninth day of August, one thousand eight hundred and forty-two.

An act providing the means of future intercourse between the United States and the Government of China.

An act authorizing the re-issue of Treasury notes, and for other purposes.

An act to amend the laws regulating imprisonment for debt within the District of Columbia.

An act regulating the currency of foreign gold and silver coins in the United States.

An act to fix the value of certain foreign moneys of account in computation at the custom-houses.

An act to test the practicability of establishing a system of electro-magnetic telegraphs by the United States.

An act to modify the act entitled 'An act to provide for the better security of the lives of passengers on board of vessels propelled in whole or part by steam,' approved July seventh, one thousand eight hundred and thirty-eight.

An act to repeal the bankrupt act.

The acts of a private nature were very numerous.

There were ten joint Resolutions passed, none of sufficient importance to be stated here.

In some of the papers lists are given of bills before Congress which did not pass. From these we select the following.

The bill to provide for the satisfaction of claims due to certain American citizens for spoliations committed on their commerce prior to July 31, 1800.

The bill for the augmentation of the marine corps, and for other purposes.

The bill establishing additional ranks in the navy of the United States, and for other purposes.

The bill making appropriations for the commencement of certain fortifications, for repairing of old works, and for military surveys.

The bill to provide for the disposal and management of the fund bequeathed by James Smithson to the United States, for the establishment of an institution for the increase and diffusion of knowledge among men.

The bill to reduce the postage on letters, to fix the same in decimal currency, to regulate the postage on newspapers, and to abolish the franking privilege.

The bill regulating the taking of testimony in cases of contested elections, and for other purposes.

The bill making appropriations for the improvement of certain harbors and rivers, &c.

The bill to authorize the adoption of measures for the occupation and settlement of the Territory of Orregon, for extending certain portions of the laws of the United States over the same, and for other purposes.

The Specie Law.—We yesterday published the new law of Congress on this subject, reducing the value of English gold coin in our market. Some of our readers may recollect that shortly after the passage of the law of 1834, we called the attention of the public to the fact, that English gold coin was deficient both in weight and fineness. And we expressed the opinion that the rate of 94 8-10 cents per dwt. would prevent recoinage, and consequently the circulation of our own coin, as the loss, though trifling in appearance, say about 1-4 per cent., would on large amounts be a matter of serious consideration.

Our Government seems at last to have found this out, and have now passed a law fixing the rate at 94 6-10 per dwt. for the standard of 915 1-2 parts fine. This is about the true value, but the change must entail a considerable loss on our Banks, three-fourths of their specie consisting of English gold, which they have received at the old rates. A glance at the following statement will show the average difference. An examination of the weights of 2,000,000 sovereigns, gives an average of 5120 dwts. per $1000, which, at 94 8-10 cents per dwt. cost $4,853 75

And now can only be paid out at 94 6-10, 4,842 52

Showing a loss of $10 24

Or nearly 1-4 per cent.

The other provisions of the bill are of little importance, as Spanish dollars are always at a premium for purposes of trade, and Mexican and South American generally overrun in weight more than enough to compensate for the deficiency in fineness.

The specie in our banks exceeds *seven millions*, of which *five* are in English gold. Upon this the loss at 1-4 per cent., is $12,500 to be borne by the banks. Perhaps there are $100,000,000 specie in the United States, of which four-fifths are supposed to be in English gold, equal to a positive loss of $200,000.—*N. Y American.*

Foreign Coin.—Previous to the adjournment of Congress, an act was passed which renders legal, a tender of money in the gold coins of France or England. The coin of France is to be of not less than eight hundred and ninety-nine thousandths in fineness, at ninety-two cents and nine-tenths of a cent per penny-weight; that of England not less than nine hundred and fifteen and a half in fineness, at ninety-four cents and six tenths of a cent per penny weight. Silver coins were likewise legalized, as the Spanish pillar dollars and the dollars of Mexico, Peru and Bolivia of not less than eight hundred and ninety-seven thousandths in fineness and four hundred and fifteen grains in weight, at one hundred cents each.

Also, five franc pieces of France, of not less than nine hundred thousandths in fineness, and three hundred and eighty-four grains in weight, and ninety-three cents each.—*N. Y. Eve. Post.*

Treaty with Mexico.—Among the Executive proceedings in the Senate towards the close of the Session of Congress was the ratification of a convention lately concluded at the city of Mexico between the Diplomatic Representatives of the United States and that Government, the terms of which are said to be honorable and eligible to both nations.

As the ratification of the Treaty will doubtless be exchanged in this city, we may expect to see it soon officially promulgated.—*Nat. Int.*

Religious Fanaticism and Insanity.—Among the causes which tend to unsettle the minds of our community, and drive people to madness and insanity, religious fanaticism is a prominent one. The Worcester Aegis says that 'eleven insane persons have been committed to the State Hospital in Worcester, for derangement represented by their friends as resulting from attendence on the lectures of the Miller sect, and a deep interest in his theories and doctrines. Many others have been presented, who with other religious anxieties, have had their fears excited upon this subject.

Four individuals, all men, were brought to the Hospital on Monday of last week, in a high state of excitement upon religious subjects, *two* of whom were said to have been reduced to their unfortunate condition by the Miller interest.

These facts, derived from an authentic source of information, are within our own knowledge.'

The Isle of Pines.—By the brig William, at Charleston from Matanzas, we have received advices that the U. S. brig Boxer, Lieut. Commanding Bullus, arrived at Matanzas, on the 20th ult. from a cruise near the Isle of Pines; having fallen in with and given chase to a topsail schooner whose movements and appearance excited suspicion, but which contrived to make her escape without being over-hauled.

The Red River Flood.—The Washington (Ark.) Telegraph, of the 8th ult. says:—'We learn that the steamer Napoleon, on her passage to Fort Towson, picked up between two and three hundred persons, and that Col. James H. Johnson and family, reported as lost, are safe. The Fort Towson arrived at Fulton on Monday, having saved several families below that place, some of whom were taken from the tops of their houses. The river has fallen four feet.'

Vessels of War Lost.—It appears that in the great gale in the Gulf of Mexico, in September last, three vessels of war were lost, as they were in the Gulf at the time, and have not since been heard from. They were the English brig of war Victor, the French brig of war Dunois, and the Texan schooner of war San Antonio. Nearly or quite three hundred men perished with these vessels. The Dunois was from Havana, for France, the Victor from Vera Cruz for the West Indies, and the San Antonio from Galveston for New Orleans.

A Just Verdict.—We are glad to see that the African Presbyterian Church of Philadelphia, have recovered a verdict of $5,650 damages, for the destruction of their church by fire, during the riots of last August. The Judge (Kennedy of the Supreme Court) in his charge, took the broad ground that it was immaterial whether the building was fired purposely by the mob, or took fire in consequence of the burning of Smith's Hall, which it was clearly proved was purposely destroyed. In either case the plaintiffs were entitled to compensation from the county; and a few more such verdicts will impress upon the citizens of all our cities the necessity of uniting to suppress everything like rioting and mob-law.

The Portland Advertiser says, that in the Main Legislature, a communication has been received from Hon. John Fairfield, resigning the office of Governor, and signifying his acceptance of the office of United States Senator.—Edward Kavenagh, President of the Senate, has assumed the office of Governor, and the Senate made choice of V. D. Parris, President pro tem.

From England.—By the arrival of the Steamship Great Western at New York, we have English news of the 10th ult. The Great Western came by the way of Madeira, at which place she arrived Feb. 19th, at which place she stopped one day, and from there was twenty days to New York. She ran 4700 miles, with a consumption of 660 tons of coal. She brought 1000 packages of goods and $750,000 of specie.

The English news is not important. Both trade and manufactures remain depressed.

Treaty between Russia and England.—A Treaty has been entered into between these countries, the substance of which is that the vessels of each nations be admitted to reciprocal privileges and immunities in the ports of each nation.

Egypt.—Intelligence from Alexandria is to the 23d January. The Pacha had returned from his excursion to the upper country, and reached Cairo on the 13th of that month.

Syria.—The news from Syria is to the 9th January. The Maronites have given up the cause of the Druses, and have joined the Turks. An engagement had taken place, in which the Druses were defeated. Several of the chiefs fled to the Haouran tribes; but instead of receiving the protection they expected, these mountaineers, to gratify an old pique, took them prisoners and gave them up to the Turkish authorities, in whose custody they now remain.

China.—The overland mail from India was received in London on the 5th February, with intelligence from Bombay to the 2d January, and from Macao to the 19th November.

Wilmer and Smith's European Times says:—

The Queen's ship Herald had arrived at Hong Kong, on her way home, with £1,500,000 more dollars, part of the first instalment. A friendly feeling had succeeded the belligerent one, with the English and the Chinese favorably regarded each other. Before leaving Nankin, the Imperial Commissioners gave a grand entertainment to the officers of the army and navy, at which professions of amity were indulged on both sides.

The Emperor has withdrawn the objection he started to the opening of the port of Too-chon-loo.

THE COMET.

A comet has recently made its appearance among us in the South West. The following remarks respecting it are from the New Haven Herald, and are dated Yale College, 7th inst.

'This remarkable body, which, since the first instant, has been seen in the day time in several places so distant from each other as to leave no doubt of its being truly a comet, presented itself to us in admirable style last evening, from seven to eight o'clock, exhibiting in the south-west a long and narrow train, in shape not unlike the representations transmitted to us of the celebrated comet of 1680. The following observations made at the observatory of Yale College, though not sufficiently precise for scientific purposes, may serve as a general guide to those who may be on the look-out this evening. Rising from the horizon about eighteen degrees south of the west point, at an angle of elevation of twenty-nine degrees, it extended for thirty degrees along the southern part of the constellation Cetus, (or the Whale,) just grazing, on its southern margin, the star *tau Ceti*, and terminating, as far as visible, in the star *tau Eridana*. The light was rendered less striking by the presence of the moon, then six days old; but should its course bring it favorably into view in the nocturnal sky, it promises to be one of the finest comets ever seen.'

It has, by some persons been thought that the phenomenon represented as a comet was only the zodiacal light, which has been seen for two months past. But it has been satisfactorily ascertained that it is indeed a comet, of no mean dimensions or character. The following remarks are from a Cambridge correspondent of the Boston Courier, who says that the nucleus is sensibly diminishing in distinctness.

'It appears to have passed its perihelion and to be receding at the same time from the earth and the sun. This is indicated, not only by its apparent positions, but by the curvature of the tail, its increased length, and the diminished brilliancy of both the tail and the nucleus. The apparent length of the tail on Saturday, was about forty-five degrees, so that, if the comet was as far from the earth as the sun is, its actual length could not have been less than seventy millions of miles.

DR. CHANNING'S WORKS—New volume. This day published, a new volume (the sixth) of the works of the late W. E. Channing, D. D. Bound to match the previous volumes. Subscribers can be supplied at CROSBY'S, where also may be had a new edition of the entire works in 6 vols, 12mo—for sale at 118 Washington st. m18

MARRIAGES.

In this city, by Rev Mr. Gray, Mr. Prescott P. Pond to Miss Mehitable Granger.

At Phillips Place Church, by Rev Mr. Worcester, Mr Cyrus Child, to Miss Emily Augusta Dearborn.

In Walpole, March 8, by Rev Mr. Merrick, Mr Samuel G. Clap, to Miss Betsey Babbitt.

In Duxbury, March 8, Capt Jonathan Nickerson, of Boston, to Miss Joan Otis, daughter of Capt. Martin Waterman, of D.

In South Abington, by Rev. Daniel Thomas, Mr Jared Alden, of Abington, to Miss Hannah S. Reed, of Hanover; John Drayton, Esq. of Abington, to Miss Rebecca M. Soper, of Hanson; by Rev. E. C. Messenger, William P. Corthell to Miss Mehitable N. Nash, both of Abington.

DEATHS.

In this city, of erysipelas and typhus fever, Mrs. Mary H. D. Ross, 26, wife of Andrew Ross, formerly of Portland, Me.

8th inst, Eliza Matilda, only daughter of the late Wm. Morrill, of Boston, 53.

On Saturday evening at the Massachusetts General Hospital, Mr. John Brooks French, about 23.

In this city, Mr. Andrew P. Young, 41.

8th inst., of consumption, Dr. Charles T. Hildreth, 45.

8th inst., Mrs. Abigail, widow of the late John Joy, 83

In Dorchester, Capt. Thomas Davis, 77.

In Bangor, 8th inst., Mrs. Nancy, wife of John Wilkins, Esq., 80.

In Worcester, Mrs. Eliza, wife of Rev. Geo. Allen, 54.

In North Brookfield, 14th inst, Nathaniel Dodge, Esq., 77.

In Harwick, the 6th instant, of scarlet fever, Fidelia Estabrook, youngest daughter of the Rev. Preserved Smith—in the fourth year of her age.

SEARS' NEW MONTHLY FAMILY MAGAZINE—The cheapest and best periodical published in the United States—Contents of the March Number—Social Memories of Great Men, No. 3; Bacon; Maxims; Ancient Churches of England, No. 2; Stepney's Church; Almanac; the winter sleep of Animals; Dogs; Character of modern knowledge, with hints for its improvements; the Astronomical Clock; Irrigation of the East—Reflections on public diversions; the Sun; Natural History; Black Cap Titmouse; Lime in Agriculture, the Atmosphere; Animal Motion; Deaths Conquest; the Alhambra; Comicalities of Nature; the Country; A day at a Hat Factory; Memory; Horticulture; Chronology of Invention.

Address the Publishers, post paid, SAXTON, PEIRCE & CO, 133 Washington st. m18

NEW BOOK FOR SABBATH SCHOOLS—The Sunday School Singing Book, being a collection of Psalm and Hymn tunes, original and selected, for the use of Sabbath Schools.

The subscribers have in press and will soon publish the above named work, edited by a professor and teacher of Music, and designed to supply a need long felt by our Sunday Schools.

The difficulty of engaging children in this interesting part of the Sunday School service has been a subject of much complaint, and this work has been prepared for the purpose of creating among them an interest which cannot be excited when the child is endeavoring to sing by rote. WM. CROSBY & CO, Publishers, 118 Washington st. m18

FRESH SUPPLY of D'Aubigne's History of the Great Reformation of the 16th century—ninth edition.

Received and for sale at TICKNOR'S, corner of Washington and School sts. m18

DR. BELL ON REGIMEN LONGEVITY, comprising national detetic usages, and the influence of civilization on health and the duration of life.

Received and for sale by WM. D. TICKNOR, corner of Washington and School streets. m18

HYPERION, a Romance, by Prof. Longfellow, for sale by WM. D. TICKNOR'S, corner of Washington and School sts. m18

LAWRENCE ON RUPTURES, from the fifth London edition, revised and considerably enlarged. Part 2 Encyclopedia of Geography, by Hugh Murray, F. R. S. E.—price 25 cents.

Published and for sale at TICKNOR'S, corner of Washington and School streets. m18

WESTFORD ACADEMY—The Spring term will commence on Wednesday, March 1st.—This institution has a delightful and healthy location, 8 miles from Lowell and 25 from Boston; a commodious hall, spacious play-ground, an ample fund and the best apparatus. Thorough instruction in all English branches, Classics and French.—Lessons in drawing free of expense. Lectures in connection with the studies.

Books furnished during attendance, if desired, at a trifling charge, to cover the necessary wear.

Terms, $3,00 per quarter of 11 weeks; by the week, 30 cts.; for less than half a quarter, ending before the close of the term, 50 cts. per week.

Board from 1,25 to 2,00 dollars.

f25 FRANCIS L. CAPEN, Perceptor.

BIBLE IN SPAIN—Cheap Edition; Downing's Cottage Residences, or a series of designs for Rural Cottages and Cottage Villas, and their Gardens and Grounds—also, the cheap edition of D'Aubigne's History of the Reformation, with notes, 3 vol, for $1,00, at WILDER & CO, 67 Washington st. f25

MR. GREENWOOD'S SERMONS of Consolation, Minister of King's Chapel—just published and for sale by W. CROSBY & CO, 118 Washington st. j21

THE MONTHLY MISCELLANY of Religion and Letters, for March—edited by Rev. Ezra S. Gannett—Contents:

The Supernatural Element in the Bible.

Fragments—the Town and the Country.

The Sinfulness of Sin—a Sermon, by Rev. D. Damon.

Female Education—Sonnet.

English Sermons, on Dr. Channing's Death—An English Tribute to the Memory of Channing; Notices of Books; Intelligence, &c.

This day published by WM. CROSBY & CO, 118 Washington st. m4

GREAT REVOLUTION IN PUBLISHING. The cheapest editions ever issued of the choicest works in every branch of literature. The subscribers are daily receiving editions of the most popular works, by the best authors, at prices suited to the times. The following, among others, are now ready:

Bulwer's new novel, The Last of the Barons, at 25 cents; do works complete, at 25 cents per vol.—The Neighbors, by Mary Howitt, 18 3-4 cts. Life and Exploits of the Duke of Wellington, 25 cts.—Lights and Shadows of Factory Life in N. England, 12 cts. Rosine Meadows, the Village Maid, 12 cts. Bianca Capello, by Lady Bulwer; Martin Chuzzlewit, by Dickens; Alison's History of Europe, per No, 25 cts; Braude's Encyclopedia, 35 cts—D'Aubigne's History of the Reformation. For sale by W. CROSBY, 118 Washington st. f25

NEW ENGLANDER—Of this able quarterly the Boston Atlas says,—'judging from the first number it promises to be a periodical of solid merit. Supplying as it does an evident void in N. England that has long needed filling, it can hardly fail of success. In politics it is sound and just, without possessing any party bias. The best article in the number is an able and masterly review of the Rhode Island question. We heartily wish we could transfer the whole to our columns.'

Subscriptions and orders solicited by the publishers, 67 Washington st. WILDER & CO. m4

CHEAP AND VALUABLE BOOKS, suitable for transmission by mail. SAXTON, PEIRCE & CO, Booksellers and Periodical Dealers, No 133 Washington street, Boston, have on hand, and are receiving as soon as published, all the popular and standard periodicals, cheap issues of valuable works, and Books which they will furnish by the single copy, year, or otherwise, at the regular subscription prices, and discount when large amounts are taken at one time—for 5 dollars worth, 10 per cent discount, 10 dollars worth, 20 per cent; 20 dollars worth, 25 per cent. A few of the most important are enumerated below. Any work published in the country furnished as above.

Alison's History of Europe—to be completed in 16 semi-monthly Nos., at 25 cents each—five Nos. now ready.

Braude's Encyclopedia of Science, Literature and Art—to be completed in 12 semi-monthly Nos. at 25 cents each—four Nos. now ready.

Ure's Dictionary of Arts, Manufactures and Mines—to be completed in 5 monthly Nos. at $1,00 each—every No. to contain nearly 300 pages and 250 cuts—three parts now ready.

The Bible in Spain, by George Borrow—price 50 cents. f25

NO. 5 ALISON'S HISTORY, with a supply of all the previous Nos. may be had at TICKNOR'S. march 11

HINTS ON MODERN Evangelism, and on the elements of a church's prosperity—a discourse delivered in the Charles street Baptist Church, by Daniel Sharp. This day published by TICKNOR corner of Washington and School sts. f11

FOR 50 CENTS.—The Old Curiosity Shop, by Boz, illustrated—complete for fifty cents. Received and for sale at TICKNOR'S, corner of Washington and School streets. feb 11

FRUIT OF THE VINE.

GRAPE SYRUP for Communion—The subscriber has imported under the directions given by Rev. Isaac Bird, late Missionary in Syria, Grape Juice in the form of Syrup—one Bottle will make one gallon of wine—Price, $1,00 per bottle—for sale at the Temperance Rooms, No 9 Cornhill, and at store No 14 Bromfield street, Boston.

f25 3m ABEL SPAULDING.

CULTIVATION OF THE VINE—A Practical Treatise on the Cultivation of the Grape Vine on open walls, by Clement Hoare—price 50 cents; received and for sale at WM. D. TICKNOR'S, corner of Washington and School sts. m11

RURAL AND DOMESTIC Life in Germany, by Wm. Howitt, with characteristic sketches of its cities and scenery, collected in a general tour, and during a residence in the country in 1840, '41 and '42.

This day received and for sale by Wm. D. TICKNOR, corner of Washington and School streets. march 7

DR. SHARP'S Thanksgiving-day Sermon—The Wisdom and Goodness of God in our calamities—a discourse delivered Nov. 24, 1842—just published and for sale at TICKNOR'S, corner of Washington and School sts. m4

NEW BOOKS—D'Aubigne's History of the Reformation, 3 vols, price $1,00. The Neighbors, best edition, and Masterman Ready, part 3—for sale at SIMPKINS'S, 21 Tremont Row. f25

CHEAPEST WORK ever published is D'Aubigne's History of the Reformation, 9th edition, 3 vols, 12mo, well printed and bound, for $1 only.—The price of the London edition is $12—for sale by W. CROSBY & CO, 118 Washington st. m11

NEW WORK, by Jacob Abbot—Now publishing in numbers of 70 pages each, Marco Paul's Travels and Adventures in pursuit of knowledge, part 1, city of New York, with numerous engravings—price 12 1 2 cts. Just published and for sale by W. CROSBY & CO, 118 Washington st. m11

DEVOTIONS OF the Deaf and Dumb—Or a Paraphrase on the Lord's Prayer, with an Introduction on the Nature of Prayer, written and printed by some of the elder pupils in the West of England Institution for the Deaf and Dumb—reprinted from the last London edition.

'Illustrations, new, simple, and sometimes affectingly beautiful, abound in these pages.'—Monthly Miscellany.

Published by W. CROSBY & CO, 118 Washington st. m11

MOTHERWELL'S POEMS.—Poems, chiefly Lyrical, by William Motherwell.

Published and for sale at TICKNOR'S, corner of Washington and School streets. march 7

WESTMINSTER AND EDINBURGH REVIEWS—Alison's History of Europe, No 5; D'Aubigne's History of the Reformation, in one vol, price $1,00; Ure's Dictionary of Arts and Sciences, complete in 1 vol, 1340 pages; the American Family Magazine; History of Missionary Enterprises in the South Sea Islands, complete in 2 vols, 525 pages, price 37 1-2 each; Christian Examiner and Christian Review, for subscribers, and for sale low at WILDER & CO, 67 and 71 Washington st. m11

BOSTON CIRCULATING LIBRARY.—Containing more than 2500 volumes of Novels, Tales, Voyages, Travels, &c.: also the principal Reviews and Magazines, both English and American. Recently added—the Edinburgh, London, Westminister, and Foreign Quarterly Reviews, last numbers of Blackwood, Bentley, Dublin University, and Knickerbocker Magazines, North American, and Democratic Revi

POETRY.

For the Register and Observer.

MONODY

FOR THE LAMENTED JUDGE THACHER.

A requiem for the dead—
Solemn and slow for a spirit fled,
For a lofty spirit gone!
Not nipped in the glow of its early bloom,
But ripened long for the silent tomb,
Awaiting a brighter dawn!

It hath not come in peace to Him!
And the eye that with ceaseless toil was dim
Hath closed in its final sleep!
We shall miss his form in the hallowed pile,
And his tread in the still and solemn aisle,
As the holy time we keep!

And a mighty voice no more—
That spake with the wisdom of gathered lore,
In the lofty hall is heard!
And justice is mourning a favored son
Who faithfully toiled till his work was done,
And uttered her righteous word!

We grieve when the faithful die,
But not for the dead is the plaintive cry,
Or the bitter tear we shed!
But we feel, when the great and good depart,
That a ray has passed from the trembling heart
That a beacon light has fled!

Boston, Mass. IONE.

MISCELLANEOUS.

SUNNYEYE.

A LEGEND OF THE THAMES.

No portion of new England is so deeply fraught with events of interest in the early history of America, as the territory on either side of the river Thames, extending from Norwich to New London. This delightful tract of country was once in the possession of a powerful tribe—the Mohegans. They were a noble race of beings, and were distinguished for their bravery and prowess in battle, and their strong friendship for the whites. The chief of the tribe was Uncas, whose deeds of noble daring form a prominent feature in the history of the aborigines of our country. But this once numerous race have become nearly extinct—a small remnant reside on the western bank of the river, about six miles north of Norwich. Through the benevolence of the neighboring citizens a small church and school house were some time since erected, and the efforts thus made to improve their temporal and spiritual condition have, to a certain extent, been successful.

Whilst visiting this little settlement a few months since, I gathered from an Indian, whose head was whitened with the frosts of eighty winters, the following narrative, which forms a melancholy passage in the history of Uncas.

His declining years were cheered by the society of an only daughter, the beautiful Sunnyeye. In her eye combined all those peculiar traits of beauty which distinguish the Indian female. Her form was of perfect symmetry, and the mild expression of her countenance was a true index of her disposition—she was the idol of her father's heart, and he clung to her as to the vital principle of his life. His affection was repaid by her unceasing attention to his comfort, and the daily manifestation of her dutiful regard.

'Thus stands an aged elm in ivy bound—
Thus youthful ivy clasps an elm around.'

Early trained to the fatigues and hardships of savage life, she roamed unattended through her native forests, and bounded from rock to rock with the fleetness of the antelope, or plunged fearlessly into the rapid current of the Thames. Her beauty and gentleness were the theme of admiration among her tribe, and many were the noble sons of the forest who knelt at her feet and sued for her hand in marriage—but though she bestowed on all a look of tenderness, her heart remained proof against the soft spell of love.

It was an afternoon near the close of summer, that a gallant ship from England sailed up the Thames, and anchored near the Mohegan settlement. Shortly after, a boat containing her officers landed upon the shore. They directed their steps to the dwelling of Uncas, where they were received with that cordiality which had ever characterized his treatment of the whites. The lieutenant of the ship was a tall, athletic youth, with a form like an Apollo, and a countenance indicative of energy and daring, heightened in expression by a hazel eye of extreme beauty; he was one formed to captivate the heart of woman. Sunnyeye seated in one corner of the rude cabin, watched him with intense interest, and from that moment a new and indescribable emotion took possession of her heart. Long did the officers tarry at the house or the hut of the chieftain—the wine cup was passed freely round, and their boisterous mirth betrayed its exhilerating effect. It was near the hour of midnight when they left the shore and rowed back to the ship. Having grown stupid from the deep potations they had imbibed, they failed to notice the absence of the young lieutenant, who lingered near the hut of Uncas. He had attentively gazed upon Sunnyeye, and, struck with the admiration of her rare beauty, he resolved to entice her from her forest home, and carry her to England. Leaving the cabin unobserved by his companions, he concealed himself behind a tree until the plashing of the oars informed him they were rowing to the ship. Carefully looking around him, lest his movements might be observed, he entered the cabin. Uncas had fallen asleep, and was stretched upon the floor. Sunnyeye was seated near him; her eyes were bathed in tears, and her face expressed the deepest grief. She started at the sudden appearance of the officer; but his kind looks reassured her. No time was to be lost. Addressing Sunnyeye in those accents of tenderness, which are sure to find their way to woman's heart, he urged her to leave the home of her childhood, and accompany him to England. He pictured to her imagination scenes of splendor and magnificence, and promised to make her the mistress of his splendid fortune. Sunnyeye looked for a moment upon the sleeping form of her father, and her tender regard for *him* struggled against the love she bore the handsome stranger—but his tender persuasions overcame her sense of duty, and love, all powerful love, outweighing every other consideration, she yielded to his wishes. Hastily collecting a few trinkets, the gift of a fond father, and wrapping her mantle around her, she left the hut, and was hurried to the shore by her companion. On hailing the ship, a boat was sent to his assistance, and in a few moments they stood upon the deck. A light breeze having sprung up, all sails were loosened, the anchor weighed, and before sunrise the lovely Sunnyeye was many leagues from the scenes of her childhood, and was never heard of after.

My limits will not allow me to detail the subsequent history of Uncas. Crushed in spirit by the loss of the only stay of his declining years, and disheartened by the rapid decrease of his tribe, who had suffered severe losses in their numerous battles, he rapidly sunk to the tomb—and though his deeds of noble daring have been told in every clime, and his name written in the archives of our country, nought but the moss-covered base of an unfinished monument now points out the spot where he sleeps.—*Charles H. Brainard.*

For the Register and Observer.

TEMPERANCE.

S. N. —— is a village situated about fifteen miles West from Boston. Through its centre, winds beautifully the clear stream of Charles. Around it, are the majestic Hills of Broad, Wells and Pegan. In it, dwell a people, industrious and faithful in their ordinary secular pursuits. On a spot, consecrated by the Apostle Eliot, stands a Church, whose spire points to the skies, and from whose sacred desk may be heard the glowing words of Christ. In the East, the sun rises with a beautiful lustre through the towering forest trees; and in the West may be seen as rich a sunset as ever poet dreamed or told. The landscape is rich and variegated with hill and dale, with thicket and forest, with plain and undulating surface, with cultivated and uncultivated lands. Amid scenes, like these, with an air as pure as heaven, and a sky as bright as Eden, we should hardly look for the curse of Earth and the blight of all, that is fair and good in man. But, as when man was first created, the serpent is ever on the alert, 'seeking whom he may' beguile. The fairer the prospect and the nobler the victim, the *greater* is his conquest and glory.

In this fair place, then, the serpent came with his treacherous fold. He embraced the pride and the strength of manhood, and they yielded to his seductive charms. Families were laid low by his biting and bewitching power. Sons and husbands, unawares encircled within his coil, struggled awhile, and then yielded the ghost. Daughters and wives, the pride, the *Eves* of the village were seduced to taste the *accursed stuff*, and died fools and drunkards. Some from all ranks and conditions were selected and taken. Fathers and mothers, brothers and sisters, mechanics and farmers, school mates and masters, all, *all* have had their ranks thinned by this monster and curse to human shape. Schoolmate! sacred thought! Yet how embittered by the remembrance of *this* and *that* one, allured to ruin and death. The heart would bleed at the recital of what has passed within our own observation. Tears of anguish have coursed down many a brother's, sister's, father's, mother's cheek. The river, on whose grassy banks, we have capered and gambolled on many a bright, summer's day, and on whose glassy surface, we have skated on winter moon shiny nights, could tell tales of wo, at which angels could weep.

But a brighter, more glorious day has dawned. Heaven has smiled with a more propitious beam. Our people have opened their eyes. They see what the serpent has been about, and they are after him with all their might. They are determined to cage him or drive him from the place. They have tracked him all about the village; and he begins to be shy, *knowing* that they are after him. When he ventures to appear, he has a sprain or some malady and very soon lurks away to some secret place. He has been recently banished from the Hotel, and every avenue stopped, through which he might return. '*Temperance Hotel*' is now imprinted on the sign in *bona fide* characters. His snakeship is now stript of his most powerful charms. He hangs his head, if *head* he dare show, and pleads for a place to lay him down. 'It is a good cause, he says, but you must not spoil it by *over action*. It is *too much* to draw out your troops and drill them regularly *once a week*. Be prudent. Be temperate in all things. Be generous towards a fallen enemy. I ask not liberty to appear again *in full person*. But let me show a moderate length of myself to neighbor A. and B. A *little* won't hurt a man. At any rate, I do not want to sign away *all* my *right* to appear in society.

Thus talks the wily serpent. But the sturdy yeomanry, mechanics and manufacturers, physician and patients of the place, have heard, too long, smooth words and flattering promises to be deceived again by his artful eloquence. Almost with one voice they exclaim,—'Give him no quarters; he has done mischief enough; *snake* him out.'

An occasion was offered a few weeks since for a full expression of this sentiment. I have said that our landlord came forward, armed with conscious integrity, and valorously drove the arch enemy from his domains. Neighbors and citizens, fully appreciating this noble act, moved, with one accord, to give a hearty shake of gratulation. A Temperance supper was served in the best style of 'mine host.' The table was loaded with the richest fruits, foreign and domestic. It was a happy time for our neighborhood, and will not soon be forgotten by those who were present. Mirth and hilarity pervaded the social board. Music and songs enlivened the whole scene. Wit flowed without the sparkling goblet. The praises of cold water were upon every lip. Healths were drunk and toasts offered with a spirit and cheer worthy the cause.

I would gladly repeat some of the sentiments, but I have them not at my command. Many thanks are due to some of our invited guests, whose interest in our behalf can never be repayed *in words*.—Having already written longer than I intended, I will conclude by saying, that we all parted on that joyful occasion, with the full determination never to *cease* our efforts, till the serpent be confined in St. Patrick's box, or driven from every lurking place in our beloved village.

AN ENEMY TO THE SERPENT.

March 11th, 1843.

JEALOUSY CONQUERED.

There was one among my school days which I have since remembered with unalloyed pleasure; and to which I have looked back through years of sorrow and change, as the happiest of my life. It was the day on which prizes were to be awarded by our teacher for the two best written themes, on a subject chosen by himself. The prizes were to be given with reference, not only to excellence of composition, but to neatness, beauty of penmanship, and correctness of orthography.

There were but two of my schoolmates whose rivalry I dreaded on this occasion. For I had the reputation of being a good writer, and determined to exert all my powers to secure the prize which I so much coveted. These two were Lucilla Fletcher and Margaret Eustis; the latter my most intimate friend. Repeatedly in the course of the month allowed for preparation, I found selfishness rising in my heart, and a wish that one of them might fail, in order that I might be the gainer by it. I made a strong effort however, to check this feeling; and determined again and again, to rejoice as much in the success of the others, if the prizes should fall to their lot, as I would have done in my own. This however, I found, would be a very difficult attainment.

Margaret possessed so much sweetness and benevolence of temper, that I do not believe the struggle with her was nearly so severe. She appeared, and I have no doubt sincerely, to be as anxious for my success as for her own. She was a general favorite, and had the good wishes of the whole school. She had however, often told me, when I wondered at her unvarying sweetness and gentleness, that her temper was naturally irritable and violent; and that it was only by the grace of God—for Margaret was a Christian—that she had attained such a control over it. Certainly her victory was perfect; and never was it more strikingly exemplified than on this occasion.

Margaret and I showed each other our pieces after they were finished; and I felt that hers merited the prize. She had just completed a beautiful copy of it, on the afternoon previous to that on which the prizes were to be awarded. At the close of the afternoon we were to leave them, each enclosed in an envelope on our teacher's desk. Margaret was detained a little after the close of school that afternoon, and I did not wait for her. I rather preferred going home by myself, that I might school my heart to rejoice in what I now felt to be certain, Margaret's success. That Lucilla Fletcher would obtain one prize I had no doubt; as she was several years older than either of us, and possessed a very mature and cultivated mind. When I left Margaret she was preparing to enclose her envelope; and Laura Russell, a little orphan girl, to whom she had shown much kindness, and who regarded her with an almost idolatrous affection, was leaning on the desk.

'Oh, I know you will get the prize Margaret,' she said, her face beaming with joy, 'and I am so glad.'

I could not blame the child, and yet her joy made me feel rather sad, and I hastened away.

The next morning when I reached the school-room, the whole school were assembled, the teacher present, and the reading of the compositions about to begin. I hurried to my place, and the first theme read I instantly recognized as Lucilla Fletcher's. It was admirable. Then followed some inferior pieces, then my own, and then one or two more rather commonplace; and then the teacher announced that he had read all. I looked in astonishment at Margaret, whose seat was on the other side of the room. She looked pale and a little sad, but not at all surprised; and I now observed that she had laid one arm caressingly on the neck of Laura Russell, who sat next her, and who had leaned her face on the desk, and was apparently sobbing.

I knew not what to do. My first impulse was to rise and ask Mr. T. what had become of Margaret's composition; but in the midst of the general silence which prevailed, I hardly dared to do so. Besides, I was greatly perplexed at Margaret's composure, and wondered that she did not speak herself. So much was I occupied with these thoughts, that I hardly observed what was going on, till I saw Lucilla Fletcher returning to her seat with the first prize, an elegant gold pencil in her hand, and heard Mr L. announce my name, and desire me to come forward and receive the second.

Then indeed, I found courage to speak. 'Margaret Eustis gave in a composition sir,' said I, 'which has not been read, and which is much better than mine.'

'I have read all that were given me,' said Mr. L. looking towards Margaret. Her color came and went, but she did not speak till Mr. L. asked her if she had written for the prize. 'I wrote a composition Sir,' replied Margaret, 'but it was destroyed by accident, and I had not time to make another copy.

'By what accident?' asked Mr. L.

Before Margaret could reply, little Laura rose from her seat, and withdrawing her hands from a face swollen and disfigured by weeping, she said,

'I did it sir; I knocked the inkstand over on it, last night, just as she had it all done;' and poor Laura sat down and broke into a fresh burst of weeping.

'Have you another copy of your theme Miss Eustis?' asked Mr. L.

'Yes sir, but it has so many erasures that it is hardly readable.'

'No matter, bring it to me; I can probably decipher it.'

Margaret obeyed with some reluctance, and Mr. L. read her theme aloud. After a few moments of thought, he said, 'This is a case for which I had made no provision. If Miss Eustis's composition had been handed in with the others, I think it would have received the second prize; and as its detention was the result of accident, and not of any fault on her part, I am not sure that this circumstance ought to make any difference.'

'No sir, certainly not,' said I, speaking very eagerly, and quite forgetting where I was; for I had entirely conquered my selfish feelings, and really wished that Margaret should have the prize.

Mr. L. smiled. 'At the same time,' he continued, 'as the prize has already been awarded to another piece, the merits of which are nearly if not quite equal to those of the theme last read, I see no way of escaping from the difficulty but by giving two prizes. I therefore give you, young ladies, a recess of half an hour, at the end of which I shall be prepared to proceed with business.'

Mr. L. went out, and speedily returned with two superb copies of Milton, one of which was presented to Margaret and the other to me, amidst the congratulations and rejoicings of the whole school; none more sincere than Laura Russell's.—*Olive Branch.*

THREE PERFECT SECTS.

There are, I believe, only this number so *sure* of being exactly right, and who attach such importance to external distinctions as to feel justified in unchurching all who differ from them in this respect. These sects referred to are the Baptists, the Episcopalians and the Romanists. The first can allow none to come to their table (which should be the Lord's table) however pious and conscientious, unless they have been baptized in a certain way. They would shut out even their equally sanguine brethren, the Episcopalians and Romanist. The second sect can allow no one to be true ministers of Christ, admit none to their pulpit, and receive the sacrament from none, however able and pious, unless they have been authorized to officiate by a diocesan bishop. They would exclude even Baptists, right as they are, and probably Romanists too, though I can hardly see why the latter, with their notions of *official* religion. The third sect would not think for a moment of admitting even Baptists and Episcopalians to come among them as Christians when alive, nor to sleep in their burying-ground when dead, unless by permission of one who opens and shut the kingdom as a successor of St. Peter.

Now is there not something monstrous and shocking that there should be, in the nineteenth century, such exclusiveness on account of what pertains, by admission of two of the above sects at least, to the mere shell of the nut, the peal of the orange. Can any one open the New Testament, and see Christ and the apostles breaking down the bars between Jews and Gentiles, showing such toleration as to meats and drinks, plans of worship and the rite of circumcision, and then laying such stress on *internal* religion, 'the spirit of Christ,' and yet doubt that this exclusiveness is offensive to him who would have us receive one another as Christ has received us? Is it not time that this matter was looked into by all who belong to the true *spiritual* church, and see whether some are not rejecting and wounding their real brethren, while they are in the closest alliance with those who have nothing but the smallest outer garb of religion. With such frequent maltreatment of those whom Christ loves, and such fraternization of others whom he knows not, no wonder vital religion languishes, while Campbellism and Puseyism abound. I am persuaded that the sifting time is coming when real Christians, the regenerated, wherever found, will have to strengthen each other, rather than bind themselves to parties where the good and the bad, linked together, under an imposing name, become oppressive of the children of God. It is high time that this bigotry in sects, like the poison in drinks, was all purged out or confined to those who consider religion as *consisting* in outward washings, sacraments and other carnal ordinances. Let Alexander Campbell, and Bishop Hughes, and the editor of the New-York Churchman go on self-confidently, each in his own frozen, contracted, exclusive way, but let those who love the spirit of Christ, and who feel that without this spirit all is vain, be cautious how they treat the true heirs of the kingdom. The disciples were first called Christians at Antioch. What is it to be a Christian? Is it to be a strenuous Papist, or Episcopalian, or Baptist? Or is it to have an *inward* transformation, which assimilates all who experience it to one another, and to Christ the Divine head? These are questions infinitely more important than those pertaining to any outward ordinances. Do we teach them as such?

JOHN N.

WORKS ON ANIMAL MAGNETISM—Facts on Mesmerism, or Animal Magnetism, with reasons for a dispassionate inquiry into it. By C. H. Townsend, A. M. late of Trinity Hall, Cambridge.

Practical Instruction in Animal Magnetism, by J. P. F. Deluse, translated by T. C. Hartshorn.

Report of Dr Franklin and other Commissioners, with an historical outline of the 'Science,' an abstract of the Report on Magnetic Experiments made by a Committee of the Royal Academy of Medicine; Price, 25 cents—for sale at TICKNOR'S, No 135 Washington st. m4

THE BIBLE IN SPAIN, or the journeys, adventures and imprisonments of an Englishman, in an attempt to circulate the Scriptures in the Peninsula, by George Borrow. The above is printed in four extra Nos. of the New World, on new and large type, at the low price of 25 cents. It may be sent at only newspaper postage to any part of the country. W. CROSBY & CO, 118 Washington street. f25

GREAT BARGAINS.—The Subscriber wishing to reduce his extensive stock of Boots and Shoes consisting in part of Ladies Gaiter Boots and Shoes: kid village lace; kid low lace; kid slips and ties, &c. Gents Calf Water Proof Boots, Fine Calf Boots; Common Calf Sewed Boots; Calf Peg Boots, Calf Sewed and Pegged High Cut Shoes, Gaiter and Kid Dancing Pumps &c., Boys Calf Boots and Shoes, Grain do &c, Misses Gaiter Shoes, Kid and Leather; Village Lace, and Children's shoes of every description; Persons in want of a first rate article will do well to call before purchasing elsewhere as a discount of twenty per cent will be made from former prices. THEO. H. BELL, 155 Washington street, opposite the Old South Church. j14

NEW STATE REGISTER FOR 1843.—James Loring, 132 Washington Street, has just published the Massachusetts Register for 1843, containing the New Tariff of U. S. with the Tariff Law, the State Legislature, the 27th Congress, the Army and Navy officers, Consuls, Militia Officers, City Officers of Boston, Salem and Lowell, Ministers, Colleges, Charitable Societies, Banks and Insurance Companies, Postmasters, Justices, Lawyers, U. S. Census of Towns in Massachusetts, Members of the Massachusetts Medical Society, State Apportionment, Treaty with China, Boundary Question, Bankruptcy Commissioners, Boston Pilotage, &c. &c. feb 11

DR. M. R. FLETCHER'S PATENT TRUSS.—This Truss is confidently recommended to the public as the best in use. As such it is recommended in unqualified terms by all the first surgeons in New England. Though of comparatively recent invention, it is fast superceding all others. Simple, adapted to every form of the complaint and exceedingly cheap, it offers in many cases the cure and in all cases perfect relief of that dangerous and troublesome disease HERNIA or RUPTURE. Numerous testimonials from Surgeons and Patients may be seen on application to the subscriber.

The subscriber has fitted up a retired and convenient room with every accommodation, for consultation with patients and application of this instrument to any form or stage of the complaint.

Medford, Mass. L. ANGIER, Proprietor.

From Geo. Hayward, M. D., M. M. S. S. One of the Surgeons to the Mass. General Hopital.

The subscriber, having made frequent trials of the Truss invented by Dr. Fletcher, has no hesitation in saying that he regards it as superior to most instruments of the kind now in use, with which he is acquainted. Its advantages consist in the size and form of the pad, the ease with which it is moved, and the readiness with which the pressure is increased or diminished.

It is, moreover, in his opinion, as well calculated as any other to produce radical cure of Hernia.

GEO. HAYWARD.

Boston, January 7th, 1841.
3m september 10

VALUABLE WORK—Transactions of the Institution of Civil Engineers, in 2 vols, 4to, with fine plates, portraits, autographs, &c. &c.

Received and for sale at TICKNOR'S corner of Washington and School streets. j28

INSTITUTE LECTURES—This day published at TICKNOR'S, corner of Washington and School streets, a Lecture on Moral Education, by George B. Emerson; on Universal Language, by Dr. S. G. Howe; on the Girard College, by E. C. Hinsa; on the School-room, by A. B. Muzzey; on the Moral Responsibility of Teachers, by Wm. H. Wood, 1 vol. 12mo. j21

OFFICE OF THE SELECT Library of Religious Literature—D'Aubigne's History of the Reformation, January, 1843, monthly, at $1 80 per annum, in advance. Persons remitting current money for five copies, will be entitled to the sixth gratuitously. SAXTON, PEIRCE & CO, Agents, 133 Washington st. f4

BENJAMIN'S NEW WORK on Architecture. Elements of Architecture, containing the Tuscan, Doric, Ionic and Corinthian orders, with all their details and embellishments. Also, the Theory and Practice of Carpentery, exhibiting thirty six experiments made in various ways on European timber by European Artists, and on the strength of Iron, Steel, copper, etc. containing 28 plates, by A. Benjamin, Architect. Just published and for sale by W. CROSBY & CO, 118 Washington st. j21

BOOTS AND SHOES.

THEO. H. BELL, 155 Washington street, opposite the old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of

Ladies Kid and Morocco and lace from		$1,25 to 1,50
do do do Low lace	do	1,00 to 1,25
do Gaiter Boots,	do	1,75 to 2,00
do Gaiter Shoes,	do	1,25 to 1,50
do Kid Ties and Slips,	do	50 to 1,25
do Bronze and Fawn Ties,	do	75 to 1,12
do India Rubbers,	do	75 to 1,00
do Calf and Grain Ties,	do	1,00 to 1,50
do Fur lined walking Shoes,	do	1,75 to 2,00
do Lasting Lace,	do	50 to 1,12
do Buckskin Ties, &c.,	do	1 25
Gents Calf pegged Boots,	do	3,00 to 3,50
do Kid do do	do	2,25 to 2,50
do Stout do do	do	2,25 to 2,50
do Seal do do	do	2,00 to 2,50
do Calf sewed fine,	do	5,00 to 6,00
do do do	do	3,00 to 5,00
do Water proof,	do	3,25 to 5,50
do Cork sole,	do	6,50 to 7,00
do Calf peg'd, sewed, high cut shoes,		1,50 to 2,00
do Gaiter and kid dancing pumps,		1,00 to 1,75

Also, Boys, Misses and Children's Boots and Shoes, of every style and quality; also, a large assortment of French Shoes. Purchasers are requested to call and examine the above stock before purchasing elsewhere, as they can depend upon having a first rate article at the lowest cash price. o22

WILDER & CO'S

FOREIGN and American Periodical Office.—General Agency for more than 100 Literary Works, 71 Washington street, opposite the Post Office, Boston.

Societies, Agents and individuals supplied at the lowest rates. Wanted, well educated and trusty Canvassers. s24

ENGLISH BOOKS.—The Dramatic Works of Wycherly, Congreve, Vanburgh, and Farquhar, with biographical and critical notices, by Leigh Hunt.

The Mechanical Principles of Engineering and Architecture, by Henry Moseley, M. A., F. R. S., with illustrations.

The Life and letters of Cicero; the life by Dr. Middleton; Cicero's Letters to several of his friends, translated by Wm. Melmoth; Cicero's Letters to Atticus.

A Systematic Arrangement and Description of the Plants of North America, by Frederick Pursh, 2 v—24 engravings.

Received and for sale at WM. D. TICKNOR'S, corner of Washington and School streets. j21

SEARS' FAMILY MAGAZINE is a new Monthly of 48 pages, whose object the Publisher says, 'is to collect, condense and systemize the great mass of standard general knowledge, contained in works so numerous and voluminous, as to be altogether beyond the reach of mankind in general; and thus collected and prepared, to place it by its cheapness and comprehensiveness, within the acquisition of all. It will be embellished by several hundred engravings, illustrative of many of the most prominent events of biblical and religious history, and be entirely free from sectarianism.' Says a New York paper, 'we hope that every Christian parent and teacher will subscribe to Sears' New Monthly Family Magazine.' Price $2 a year, or 18 3-4 cts. single No. Subscriptions and orders solicited, at WILDER & CO, General Periodical Office, 67 and 71 Washington st., opposite the Post Office.

This work will be furnished with any of the $3 Magazines for $4,50. With any two for $6,50, and other works in the same proportion of discount. f4

ENGLISH BOOKS—The Poems of Geoffrey Chaucer, modernized; Wood's Views in London, Westminster and their vicinities, engraved from original drawings; Warton's History of English Poetry, from the close of the 11th century to the commencement of the 18th century. The Sentiment of Flowers, or language of Flora, by Robert Tyas, 9th ed., beautiful col'd plates; Landscape illustrations of the Bible, consisting of views of the most remarkable places mentioned in the Old and New Testament, from original sketches taken on the spot; Companion to the closet, or a complete manual of private devotion, 15th ed—for sale at TICKNOR'S, corner of Washington and School st. j14

ALISON'S HISTORY OF EUROPE, No 4 this day published. Price, 25 cents.

No 1 Sears' New Monthly Family Magazine—price 18 3-4 cents—$2,00 per annum. For sale wholesale and retail, by SAXTON, PEIRCE & CO, 133 Washington st. j28

A NEW VOLUME FROM FENELON—Fenelon's thoughts on Spiritual subjects, with a fine likeness of the author, from an engraving of the original picture, by Vivian, just published. Also, Mrs Follens selections from the writings of Fenelon, and memoir of his life, 4th edition, enlarged. This volume now contains a likeness of Fenelon—published and for sale at SIMPKINS'S, 21 Tremont Row. j28

CHEAP EDITIONS—The Pickwick Papers, complete for 50 cents—Nicholas Nickleby, complete for 50 cents—History of Tom Jones, 50 cents; Handy Andy, 50 cts—Jack Hinton, the Guardsman, 50 cts—The Expedition of Humphrey Clinker, 25 cents—Ernest Maltravers, 25 cents—Alice, or the Mysteries, 25 cents.

This day received and for sale by WILLIAM D. TICKNOR, corner of Washington and School sts. j21

LORD BYRON and some of his Cotemporaries with recollections of the Author's Life, and of his visit to Italy, with portraits, by Leigh Hunt: 2d edition. For sale at TICKNOR'S, corner of Washington and School streets. j14

NO. 9 BRITISH and Foreign Medical Review, or Quarterly Journal of Practical Medicine and Surgery, edited by John Forbes, M. D.—Jan. No.

Received and for sale at WM. D. TICKNOR'S, corner of Washington and School streets. feb 11

BOSTON ORTHOPEDIC INFIRMARY.

FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and ther deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, MD, Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.

Nov. 26. 6m

PARKER'S MISCELLANEOUS Writings.—The Critical and Miscellaneous Writings of Theodore Parker, Minister of the second Church in Roxbury, 12mo. Published and for sale by TICKNOR, corner of Washington and School sts. j14

THE NEIGHBORS.—By Mary Howitt. The Neighbors, a tale of every day life, translated from the Sweedish by Mary Howitt.—Price 18 3 4 cents. Fresh supply received by W. CROSBY & CO., 118 Washington street. j14

THOUGHTS ON MORAL AND SPIRITUAL CULTURE, by R. C. Waterston. Published by CROCKER & RUGGLES, and for sale at 107 Washington street, and by the Booksellers generally.

The following extracts from the periodical press are subjoined.

This volume is full of excellent hints on practical life and the cultivation of the character copiously illustrated with anecdotes, drawn from various sources, and with analogies from all the provinces of nature and fancy.—*Rev. E. S. Cannell's Monthly Miscellany.*

The sense of duty in parents and teachers may be strengthened and elevated by contemplating the high standard which is here held up to them. The style has the great merit of being an earnest one, and there are many passages which rise into genuine eloquence and the glow of poetry—*North American Review.*

The Lecture 'on the best means of exerting a moral and spiritual influence in schools,' no teacher, male or female, possessed of any of the germs of improvement, can read without benefit.—*Horace Mann.*

FOLSOM ON THE PROPHECIES.—Of Daniel. A Critical and Historical Interpretation of the Prophecies of Daniel, by Nathaniel S. Folsom, 12 mo. 230 pages. For sale by W. CROSBY & CO., 118 Washington st. j 14

72—HANOVER STREET—72

MADISON BEAL informs his friends and the public that he has on hand a large assortment of Boots, Shoes and Rubbers, and in consequence of a change in business the entire stock will be closed by the first of March, at wholesale and retail. People will do well to call before purchasing elsewhere—also, on hand 10,000 pairs of Gentlemens', Ladies', Misses' and Childrens' Rubbers, plain and figured—2000 do Ladies' Fur Lined Rubbers—1000 do do Galloon bound do. Country people will do well to favor him with a call at his old stand, No 72, formerly 54. d18

BOOKS PUBLISHED and offered to the trade by SAXTON, PEIRCE & CO, 133 1-2 Washington street, Boston. January, 1843.

Musical Education Society's Collection of Church Music, 4th edition; Paul Percival, a Sea Story for the Young, sixth London edition. Just published.

Discontented Robins, by Miss Fox, new edition; Vestry Singing Book; Western Juvenile Harp; Lectures to Ladies; A Practical System of Book Keeping, by B. Wood Foster. In press.

Gerrish on the Prevention and Cure of disease; Bank of Faith; Plane Geometry; A Treatise of Consumption; In press. Cobbett's American Gardener; Mrs Opie's Works; Miss Mitford's Works; Scott's Poetical Works—Burns' Works—Moore's Works—Goldsmiths Works—Canning's Speeches; Ramble's Book Fishes—do Roman Stories—do Visit Grand Menagerie—do Raree Show—do Birds of Air—Berquin's Study of Nature—Diamond's Study of Nature—Village Stories—Children's Fire Side Book. j7

VALUABLE WORK—For sale at TICKNOR'S, corner of Washington and School streets, Transactions of the Institution of Civil Engineers, in 2 vols 4to, with fine plates, portraits, autographs, etc. f4

GREENWOOD'S PSALMS AND HYMNS.

JENKS & PALMER have just published the thirty fifth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St, Church (Rev. Francis T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah, New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, N. Y.—Providence, Newport, R I.—Brattleboro' Vt—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) n12

JENKS & PALMER,

PUBLISHERS AND BOOKSELLERS,

131 Washington street, Boston.

☞ Furnish Country Traders, Towns, School Committees and Teachers on fair terms. j4

NORTHFIELD ACADEMY.—The subscriber a member of the Graduating class of Harvard University, has taken this school, formerly under the care of Mr Phineas Allen, for the ensuing year. The first term will commence on Tuesday, September 13, and continue eleven weeks. Pupils of both sexes will be received, and carefully instructed in all the branches usually taught in Academies. Tuition—English studies $4—Languages $5 per quarter. Pupils from a distance can be boarded in the family of the former Preceptor, at the rate of $1,75 per week for boys, and $1,50 for girls.

Northfield is beautifully situated in the valley of the Connecticut, 14 miles from Brattleboro', and about 80 from Boston, between which places a stage passes daily. T. PRENTISS ALLEN.

Northfield, Aug. 13, 1842.

DRESSES FOR ONE DOLLAR.

Barrett's Dye-House.

ONLY ONE DOLLAR will, for the present, be charged for dyeing Ladies Dresses, and other Goods in proportion, at Barrett's Dye House; and the public are assured that the Proprietors are determined to keep pace with other Dyers in prices, however low they may be reduced, and also to maintain that superiority in style and beauty of work, which has been so generally accorded to this establishment for nearly forty years.

Goods returned in one week, and satisfaction warranted in all cases. Office 35 Cornhill, Boston. m7 1y

TAILORS' TRIMMINGS,

OF EVERY DESCRIPTION, AT THE

ONE PRICE STORE.

No. 28 Washington st., Boston.

CONFESSIONS OF ST. AUGUSTINE—For sale at SIMPKINS'S, 21 Tremont Row. f4

GATES' ACADEMY, MARLBOROUGH.

THE next Term of this Institution will commence Feb. 28. Tuition in English, $4. Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 9 years, with increasing patronage.

S. F. BUCKLIN,
B. W. HILDRETH, } Com. of Trustees.
S. R. PHELPS.

Feb., 1843. 3w

MOTHER'S ASSISTANT AND YOUNG LADY'S FRIEND.

THE first number of the Third Volume of this periodical is published and ready for delivery. It is embellished with a beautiful steel plate engraving, as every alternate number will be, through the year.

The work will continue to be issued in a most tasteful manner, and its pages enriched by the productions of the most gifted writers.

The insertion of plates greatly enhances the expense, and the work can be sustained only by a corresponding increase of subscribers.

We offer a premium of twenty dollars for the best written original article of ten or twelve pages, showing parents how they may make home so delightful and happy a place for their children, and how such a love and reverence for the parents may be rooted and grounded in the hearts of the children, as will fortify them, while they remain at home, and after they have left, against the seductions of vice, whenever their thoughts recur to home and their parents.

We offer also five dollars each, for five different original articles of three or four pages each, on any subjects adapted to the first or second department of our work.

All the above named communications must be addressed to the editor, post paid, and must be in by the 15th of Feb. next. The real names of the writers must accompany the communications in a sealed envelope. These will not be opened till after the decisions are made, which will be made by clergymen of three different denominations.

The price of the Mother's Assistant and Young Lady's Friend, is $1,50 per year. If pa